Sun 78 54

An Inuectyue agenſt the moſte wicked & deteſtable vice of ſwearyng, newly cōpiled by Theodore Baſille.

Eccle. xxiii.

A mā that vſeth much ſweryng, ſhall be fylled & wickednes, & the plage, ỹ is to ſay, the vēgeāce of God ſhal not go away frō his houſe.

¶ The Inuectyue ſpeakethe.

Lamentably do I nowe procede
Of myne Author ſent at this ſeaſon,
In a ſadde and lamentable wede
To make my complaynte ⁊ lamentacion.

Lament I muſt both daye and nyght
To beholde the great abhominacion,
Which thorow ſwerynge in all mens ſight
Is nowe vſed wythout lamentaciō.

Lament all Chriſten hartes do I aſſure
To heare God ⁊ hys creatures ſo be vſe,
So wyckedly blaſphemed wythout cure
And yet no man maketh lamentacion.

Lament O ye ſwerers, lament, lam̄ent
And looke ye ceaſe from thys great abuſiō
For if to do thus ye be not nowe bent
In hell ſhall ye make full ſore lamentaciō.

Lament your ſynnes, and take me to you
For to leaue your great abhominacion,
I wyll teache you, yea ⁊ all thyng true
That ye maye be fre from lamentacion.

Lament if ye wyll not in hell frye
But enioye the dyuyne fruicion,
Looke that ye accompliſhe my deſyre
So ſhall ye be fre from lamentacion.

¶ To the ryghte worſhypfull Maſter Rycharde Skotte, Theodore Baſille wyſheth longe lyfe, continuall healthe, and proſperous felicite.

✝

GOd the father ſaythe by his Prophete: Cry, ceaſe not. Lyfte vp thy voyce as a Trompe, & ſhewe to the people theyr wyckednes, & to the houſe of Jacob theyr ſynnes. That thys is chefely ſpoken to them that are Preachers & miniſters of Gods worde: There is no mā that is but meanly lerned, ignorant therof. For it is theyr duty to crye and not to ceaſe. It is theyr duty to exalte & lyfte vp theyr voyce as a trōpe, It is theyr duty to ſhewe vnto the people theyr wyckednesses & ſynnes. It is theyr dutye to preache the Goſpel to euery creature. It is theyr duty to preache repentaunce & remiſſion of ſynnes in the name of Chriſt vnto all nations. It is theyr duty to gyue meat to þ

Eſa. lviii.

Mat. xxviii.

Luke.xxiiii Lordes family ⁊ houſholde in due tyme.
Ma.xxiiii It is theyr duty to fede Chriſten people ī
Luke.xii. doctrine ⁊ knowledge. It is theyr duty to cō-
i.Timo.v. forte the weake, to bynde vp that is broke
Eze.xxxiiii to brynge agen ẏ is caſt away, to ſeake vp
that is loſt, and to cheriſh all the flocke of
i.Tim.iiii Chriſt. It is theyr duty to caſt awaye vn-
godly ⁊ olde wiues fables, and to exerciſe
them ſelues vnto godlynes. It is theyr du-
i.Timo.v. ty to be an exāple of the faythfull in word
in conuerſaciō, in loue, in ſpirite, in fayth
in purite. It is theyr duty to rebuke them
that ſynne before all men, that other may
ii.Timo.ii haue feare. It is theyr duty to ſhew them
ſelues commendable to God, workemen
ẏ nede not to be aſhamed, iuſtly deuydyng
the worde of truthe. It is theyr duty not
to ſtryue, but to be gētle and peaſeable to-
warde all men, redy to teache, ſufferyng ẏ
euyll wyth mekenes, enformyng thē that
reſiſt, if God at ony tyme gyue them re-
ii.Tim.iiii pentaunce to know the truthe. It is theyr
dutye to preache the worde, to be feruent
both in tyme ⁊ out of tyme, to reproue, to
re-

rebuke, to exhorte wyth all ſoftenes and doctrine. It is theyr duty to watch in all thynges, not to ſhrynke in afflictions, to do the worke of an Euangeliſt, to make theyr miniſtration commendable euē vnto the vttermooſt. It is theyr dutye to be fautles, as the ſtewardes of GOD, not hygh mynded, not angry, not dronken, not fyghtyng, not gyuen to fylthy lucre, but mayntenyng hoſpitalite, ſtudious of good thynges, ſober, righteous, godlye, temperate, and holdyng faſt that faythful word whiche is accordyng to doctrine, that they maye be able to exhorte by wholeſome doctrine, and to ouercome them that ſpeake agaynſt it. It is theyr duty to fede ẏ flocke of Chriſt, ſo muche as lyeth in theyr power. To be ſhorte, it is theyr dutye to ſhewe them ſelues diſpenſatoures of the diuine miſteries on ſuche maner, yͭ they maye ſeme and appeare vnto all men to haue taken theyr power to edify and not to deſtroye. For they are the lyght of the worlde to ſhewe men howe they ought to

Titus. 1.

1. Pet. 5.

walke. They are the ſalte of the earthe to ſauour ſuche as be vnſauery. But alas ẏ lyghte of the worlde I meane Preſtes, is nowe ſo dymme, that it ſheweth almoſt no lyght at al. Men that walke in darkenes can not perceaue howe to walke, the Preſtes are ſo wrapped about wyth the workes of darkenes. The ſalte of ẏ earth I meane the Preſtes, is ſo vnſauery that it can not ſucke out the corrupte humors. The people that are dyſeaſed canne not be healed, the Preſtes them ſelues are ſo feble, weake, infirme, ſycke and wounded on euery parte.

Esay.lvi. Moreouer the Preſtes, whyche ſhulde be ouerſears of the people, are al blynd as the Prophet ſayth, they are all wout knowledge, they are dumme dogges, not able once to barke, they haue a pleaſure to looke vpō vayne thynges, they gyue them ſelues to ſluggyſhnes, they lyghe ſnortyng all day, yea they are vnſhamefaced dogges ẏ haue neuer ynough. The ſheppardes them ſelues are wythout al knowledge. All follow theyr owne wayes, euery one of them is gyuen unto couetouſneſſe, euen from the hygheſt to the loweſt. God ſayeth, crye, ceaſe not. But they turne catte in ŷ pan and ſaye, ceaſe, crye not. God ſayeth: lyfte vp thy voyce as a trompe. But they ſay, whyſt, not a worde, unles we be ſuſpecte to be fellowes of the newe learnyng. God ſayeth, ſhewe vnto the people theyr wyckedneſſes, & rebuke theyr ſynfull lyuynge. Na by ſaynt Mary ſaye they, all thynge ſaue ŷ. It is good ſlepynge in an whole ſkynne. He is not wyſe that wyl caſt him ſelfe into trouble, when he maye lyue in reſt. O Lorde haue mercye vpon vs. By this meanes is it come to paſſe, that vertue is ſo lytle regarded, & vice ſo vniuerſally vſed. Wo be to thoſe Preſtes, which neglecte theyr office, flatter the people, & ſuffer them to lyue in all wyckednes. For they are the Authors of all euell. They are the occaſion that ſo many ſoules peryſh. They cauſe ŷ ſo muche myſchefe and abhominacion reygneth nowe a dayes.

Eſa.lviii.

They

Theyr negligence, theyr ſilence, theyr diſſolute lyuyng cauſe, that Gods worde is ſo euyll regarded among many, & that ſo great wyckednes ſuppreſſeth the honour of the Chriſten religion. Is it ony maruell? We ſe that ÿ body wythereth away peryſheth & decayeth, if it wanteth corporall ſuſtenaunce. Is it than to be thought that the ſoule canne be in ſalue eſtate if it wanteth her meate, I meane the worde of God: Chriſt ſayth, man ſhall not lyue by bread alone, but by the euery worde that cometh forth from the mouth of god. Salomon alſo ſayth, whan the preachyng of Gods word fayleth, than peryſh the people & come to nought. We fynde this true euery daye more and more. For the lõger we lyue, ÿ more wyckednes do we ſe reigne. It pytyeth a Chriſten mans harte to beholde the face of this worlde. What vngodlynes, ſuperſticion, hypocriſy, diſſimulacion, ſwerynge, pryde, enuy, dronkeſhyp glotony, fornicacion, adultery, whoredome, couetouſneſſe, and an whole ſea of euelles

Math. iiii.
Deut. viii.

Prou. xxix.

les hathe ouerflowedde the worlde. And all this is come to paſſe thorow the ſleapye neglygence of Curates, nether cā ther as yet be perceaued ony amendment. The preſtes go forthe ſtyll to neglect the office of preachynge Gods worde, and the people remayne ſtyll in theyr olde blyndenes, not carynge much though they neuer heare one word of the holy Scripture preached vnto them in all theyr lyfe, ſo lytyll pleaſure haue the poore ſelye ſoules in it, becauſe they knowe not what a precious treaſure the moſt holy word of God is. What thā remayneth, but that one of vs monyſhe, teache and exhorte another: as S. Paule byddeth, teache and monyſhe ye one another. Coloſ.iii For if one laye man were no more mercyfull to another: than þ Preaſtes are for the moſte parte, ſurely the greateſt part of þ world ſhuld, I thynke be gone hedlong vnto the deuel for want of knowledge. Philip.ii Wherfore I exhort all mē of what degre and ſorte ſoeuer they be charitablye to monyſhe one another whanne they ſe

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any manne offende, ⁊ rebuke hym by the ſcriptures of God, yͭ we maye ſhyne in yͤ myddes of a frowarde ⁊ croked nacion as greate lyghtes in the worlde, pure, fauteles, ⁊ ſuche as no man can cōplayne of, holdyng faſt the worde of lyfe. Let vs ſuffer no ſynne to reygne in thys our mortal body but mortify al thynges yͭ ſtryue agaynſt yͤ ſpirite. Let vs ſo watch ⁊ gyue diligence to our ſelfes, yͭ nether Satan nor the world, nor yet the fleſh, may haue any intereſt in vs. Let vs hate deteſt ⁊ abhorre ſynne, as yͤ mooſt greuous peſtilence and peſtiferous poyſon, that can chaunſe vnto vs. But aboue al thynges, as Chryſte ⁊ Iames moniſheth vs, lette vs not ſweare at all, nether by heauen nor by earth, nor yet by any thyng that is contayned in them. If one of vs at any tyme ſhall chaūſe to heare a nother ſweare ⁊ pollute yͤ name of our Lord God by vayne, idle ⁊ vnlawfull othes, let vs charitably moniſhe yͤ offēder, exhorte hī to ceaſe frō his ſwering, ⁊ moue hym to yͤ prayſe of god ⁊ of his moſt holye

Phil. ii.

Math. v.
Iacob. v.

hys bleſſed name. For ſurely if there were no mo ſynnes committed in Englãd, but only ẏ blaſphemyng of God ⁊ of his creatures by vayne ſwearing, it were ynough to bryng final deſtructiõ to thys Realme: from ẏ which I beſech God longe to preſerue it, ⁊ gyue the inhabitãtes therof grace to correct ⁊ amend theyr ſynful mãners.

And to the entent that men may know how great offence it is before God vainly to ſweare. I haue made this Inuectyue agaynſte ſwearyng which here followeth, wherin as in a clere myrroure they ſhal vnfaynedly perceaue and ſe, what great dãnation hanggeth ouer the heades of all ſwearers, ⁊ that it is not poſſible for thē to eſcape ẏ moſt greuous vẽgeãs of god excepte wᵗ al haſt they repẽt, forſake thys deteſtable mãner of ſwearynge ⁊ earneſtely fal vnto the harty prayſes of god. Thys myne Inuectyue I dedicate to your good Maſterſhyp, to whõe I confeſſe my ſelfe more endetted ⁊ boũd thã my poore beggery ſhal euer may be able to recõpẽce your

goodnes

mooſt kynd & ſure gentylnes, deſiring you for your accuſtomed humanite to accept this my litle gyft wᵗ ẏ mind wherwyth I haue offered it to you and to take it as a teſtimony of my faythefull and ſeruiſeable harte towarde you. I was the gladder to dedicate this my lytyll treatyſe to you, becauſe I haue in tymes paſte perceaued, & ſtyll dayly do, howe greatly ye deſyre that al menne ſhuld lyue accordynge to theyr profeſſion at Baptime, that thorow theyr good workes they maye garnyſh the doctrine of our Lorde and Sauyoure Ieſus Chriſt. Nether is it vnknowne vnto me what a feruente and godlye affeccion you beare, towarde the holy ſcripture, & howe deſyrous ye are that the worde of Chriſte ſhuld dwell in Chriſten men rychelye in all wyſdom as ſaynt Paule ſayth. The-
Colo.3. ſe be the ſingulare and great gyftes of god whiche he hath wrought in you by his holye ſpiritte, and are manifeſt ſignes and tokens that ye are the child of ſaluacion, enheritoure of eternal glory, & one of Chri-

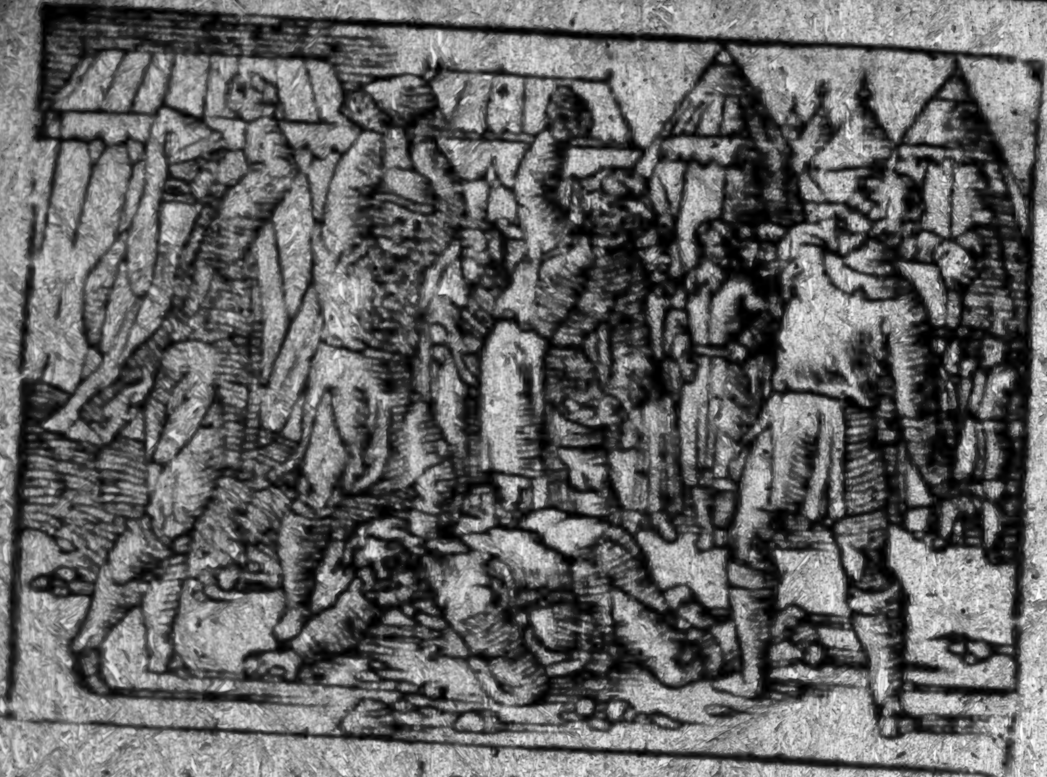
ſtes

fters flock ſeynge ye are ſo earneſtly bent both to heare & practyſe the word of god in your dayly manners. For Chriſt ſayth He that is of God, heareth ye wordes of God. Agen, My ſhepe heare my voyce. Titus. ii. Colo. iii.

God mought vouchſafe to encreaſe theſe his gyftes in you dayly more and more unto ye glory of hys moſt bleſſed name & the ſaluacyon of your ſoules, in whome I deſyre to youre ryght worſhypfull Maſterſhyp and to the good Gentle woman your wyfe all good lucke and proſperous thynges. Joan. viii.

AMEN.

Yours at cōmaundement and wyll
Theodore Baſile.



Leuit. 24.

VVho ſoeuer curſeth hys God, ſhall beare hys ſynne. And he that blaſphemethe the name of the Lorde, he ſhall dye for it. All the multitude ſhall ſtone hym to death. Whyther he be Cytezyn or Straunger, if he blaſpheme the name of the LORD let hym dye the deathe.

Auguſt. in Math.

They ſynne no leſſe, whyche blaſpheme Chryſte reygnyng in heauen, than they whyche crucifyed hym walkyng in earthe.

The Inuectyue.

WHēce ſhal I take my beginnig, whyle I lamēt the corrupte manners of this moſt wretched world more aptly and fytter for the purpoſe, than of ẏ prophete Jeremy, and with wepinge teares & ſorowfull harte cry out with him, ſaying. Oh who ſhall giue my head water ynoughe, and a well of teares for myne eyes, that I may wepe nyghte and daye for the ſlaughter of my people? Hie. ix.

The Prophete doth not here bewayle them, that haue theyr bodyes ſlain with ſwearde, or with any other kynde of violence, but he lamenteth the to muche wretched and dānable ſtate of ſuch as are ſlayne in theyr ſoules with the multitude of ſynnes (for what ſoeuer the ſwearde is vnto the body, euē the very ſame is ſynne vnto the ſoule) as it manifeſtly appereth by his wordes that folowe. For he calleth them aduouterers, and a company of wycked trāſgreſſours. They bend theyr tonges lyke bowes ſayth he, to ſhoote oute lyes. As for the truth, they may nothing awaye wythe all in the worlde.

Veritas odium parit.

For they gō from one wyckedneſſe vnto another, and holde nothynge of GOD. They are ſo falſe and crafty, that euery one had nede to kepe hymſelfe from another. No man maye ſafely truſt hys own brother. for one brother vndermineth another, and one neyghbour begyleth another, yea one diſſembleth with another, and they deale with no truth. They haue practyſed theyr tonges to ſpeake lyes, & haue taken great paynes to do myſchefe. They haue ſet theyr ſeate in the myddeſt of deceate, & for very diſſemblyng falſhode they wyl not knowe the Lorde. Theyr tonges are lyke ſharpe arrowes to ſpeake deceat. Wyth

Exulat veritas.

ther

theyr mouth they ſpeke peaſably to theyr neyghboure, but priuily they laye wayte for hym.

¶ Theſe wordes of the Prophet declare euidently, that he bewayleth thē that are ſlayne in theyr ſoules, by the reaſon of the manifold wyckednes, wherwith they are wounded inwardly & ſlayne, that is to ſay caſt away from the fauour of God, & cōdemned vnto perpetual death, except they repent, beleue & amēde. So lykewyſe I at this tyme vſyng the wordes of the Prophet, do not lament ſuche as haue taſted the death of the body & are gone, but them that are yet alyue in this worlde as concernynge theyr bodyes, but dead thorowe ſynne as touchynge theyr ſoules. ¶ Theſe I lament, theſe I bewayle, theſe I ſorowe and ſygh for both daye and nyght. ¶ Theſe make me to laye aſyde all myrth and ioy, and to walke as one deſolate and comfortleſſe. ¶ Theſe cauſe me to wyſhe that I beynge one and a priuate parſonne myghte be banyſhedde, yea curſed from Chriſt, for

that ſo great a multitude myghte be ſa-
ued. My faythe is that I am wrytten in
Roma. ix. the boke of lyfe, and nombred among the
veſſels of mercy, notwythſtondyng wold
God I myght be wyped out, ſo that theſe
that are ſlayne in the ſoule thorow ſynne
myghte be ſaued. What one manne ha-
uyng but a carnel of Chriſten ſalte in his
breſt wyſheth not ſo? Who deſyreth not
rather beyng one parſonne to be damned,
than ſo great a nomber ſhulde peryſhe?
What nede I rehearſe where the tender af-
Exo. xxxii. fection of Moſes, Chriſt & Paule, which
Philip. ii. they bare toward the ſaluacion of other,
Roma. ix. whome all we ought to followe: Moſes,
whan the Iſraelites hadde offended God
for worſhyppyng of the golde calfe, pray-
edde for them on thys manner: Forgyue
them, oh Lorde thys faulte, or elſe wype
me oute of the booke, wherein thou haſte
Eſaye. v. wrytten me. Chriſt by the Prophet ſay-
ethe, Iudge I praye you betwyxte me and
my vyneyarde. What more coulde haue
bene done for it, that I haue not done.

Sayin

ſaynt Paule wyſhed hymſelfe to be banyſhed from Chriſt for hys brethren and ynneſfolke as pertaynyng to the fleſhe, whiche are the Iſraelites. Certes he is no ue Chriſten manne, that prouideth for ys owne ſaluacion, and careth not for he healthe of other. GOD, ſayth Chriſoſtome, wyll not that a Chriſten manne houlde be contented wyth hymſelfe alone, but that he alſo edifye other, not by achyng onely, but by lyuynge and conuerſacion alſo. Charitie, ſayeth Saynct Paule, ſeketh not her owne. Agayne, let no manne ſeke hys owne, but the profyt of other. Thys made all the holy fathers in times paſte to be ſo deſyrous of the health of other, that they wyſhed euen wyth the loſſe of theyr owne healthe, the ſaluation of theyr Chriſtenne brothers. Who ynge of theyr mynde, and godly enſpid, wyſheth not the ſame at thys houre. For euen as the Prophet Hieremy dyd lament the wyckednes of the people, whiche lyued at that tyme, euen ſo I am ſure,

Roma.ix.

Hom.vii. in Gene.

1. Cor.xiii.

Philip.ii.

Hiere.ix.

Sins great ly encreſed

do ſo many as are godly mynded, bewayle the vngodlynes that reygne among vs at thys daye. For conſyther what ſynne and howe manifolde reygned at that tyme, euen the very ſame wythe a great heape more reygneth yea and triumphethe in theſe our dayes, ſo greatly hathe wyckedneſſe preuayled and gotten the vppermooſt hande.

If I ſhulde diſcend and go downe into the great Ocean and mayne ſea, whyche ouerfloweth the whole worlde wyth thabundans of all euelles, ſo ſhoulde I neuer be able to ſayle and paſſe thorowe. I wyll therfore at thys tyme take vpon me only to ſearche the ſeuerall ſea of one ſynne only, although it maye ſeme to be both great large, brode, depe, bottomles, & not able to be ſayled thorowe of ony man, and ſhewe howe many daungers and greuous perels abyde them that preſume to paſſe in that cruell and fearſe ſea.

And thys ſynne is the mooſt wycked and deteſtable vice of ſweryng, whyche natu-

reyg·

raygneth ſo greatly in euery place, that I ſtare all admonicions, exhortacions, warnynges and councelles are fruſtrate and vayne, ſo euyll is a noughty and peruerſe cuſtome, ſo rare a thing is it to heale that ſore, whiche is rooted vp the bonne. Notwithſtandyng although ſome peraduenture ſhall laughe at thys my labour as a ſonge ſunge to them that are deafe eared, yet for as muche as my truſte is, that all whiche be entangled wyth thys vyce, are not of a deſperate mynde, nor ſo ouerwhelmed wyth the waues of thys vnmercifull ſea, but that they maye be called agayne, and brought vnto amendement, euen for theyr ſake, and to wynne theyr ſoules vnto glory, wyll I ſpeake ſomewhat in thys matter, and declare howe greatly the abhominable ſynne of ſwearyng is to be deteſted, and abhorred of euery true Chriſten harte. Therefore I ſhall moſt intierly deſyre all faythful & Chriſten people y ſhall read thys my worke to marke diligently what ſo euer they ſhall here fynde,

& to reuolue it in the bottome of theyr hartes as a graue & weyghty matter perteynyng vnto the helth of theyr soules. If any ma wyll not amende after this our admonition, hys damnacion fall vpon his owne head. For I am free from hys bloude, and haue done my duty in this behalfe. ❧

We are not but charye are warned.

After that God had broght hys people the Israelites out of Egipt, myndynge to institute & appoynt a newe publique weale, þ shulde be gouerned after his deuyse & appoyntment, he ordined certein ceremonies & ordinaunces, whyche they shoulde obserue, & by the obseruaunce therof shew & outwardly declare theyr obedient harte towarde hym. Amonge all other for the ryght institucio͂ of theyr lyfe, he gaue the by hys seruaunt Moses ten commaundementes, whyche by no meanes they might transgresse, excepte they woulde fall into his great displesure, wrathe & indignacio͂. De. xxviii. To þ kepers of those co͂maundementes he promised all good, fortunate & prosperous thynges, but to þ transgressoures & suche

as

[illegible] he threatned all troubles, grie-
uous ꝛ paynefull thynges, as we may ſe
in the bokes of Moyſes ꝛ of the other Pro-
phetes. Among al other he gaue a cōmaū-
dement, which is this. Thou ſhalte not „
take the name of thy Lorde God in „
vayne. For the Lord wyll not holde „
hī gyltles ẏ taketh his name in vayn. „
As though he ſhulde ſaye, beholde I am ẏ
Lorde thy god, which haue done the great
ꝛ ſinguler pleaſures. I haue made the lyke
vnto myne owne ſimilitude, lykenes and
image. I haue preſerued the frō eternal dā-
nation, vnto the which ẏ haddeſt made thy
ſelf bounde, through ẏ offence of thy firſt
father Adā, which he cōmitted in Para- Gene. iii.
dyſe. I haue fed the in thy mothers wōbe. Roma. v.
I haue noryſſhed the hytherto. I haue ſent
the thy health, ꝛ ſaued the frō all daūgers.
And now at laſte euē of myne owne mere
mercy ꝛ fre goodnes, I haue delyuered the
out of Egypt that lande of ſeruitude ꝛ ex- Exo. xiii.
treme bondage, euen out of the handes of
that thy moſt cruel ꝛ vnmercifull enemy

Pharao

Exo.xvi xvii. Pharao I fede the w manna from heauē, I gyue the drynke oute of the harde and ſtonny rocke, and nowe I haſte wythe all mayne to lead the into the land of the Cananites, euen ſuche a londe as floweth w mylke and hony, and abundeth wythe all good thynges, where (thyne enemies caſte oute before thy face) thou ſhalte lyue and Exo.xx. Deutro.v reygne lyke a mooſt wealthy Prynce and ruler of ẏ earth. Looke therfore that thou kepe my cōmaundementes and ordinaūces. Heare my voyce. Flye the voyces of ſtraungers. Looke thou haue none other Goddes beſydes me. Take me for thyne one and alone God. Feare, honoure, and worſhyp me alone. Loue me wythe all thy harte, mynde, ſtrength, power, ſoule, &c. Hange on me, Seake for all good thinges at my hand. Beleue me to be that GOD alone, whyche am omniſufficient, plenteous to gyue and nedy of nothyng. Make the no grauen ymage vnto the lykenes of any thyng in heauen, earth or els where. Do not reuerence nor honour vnto them.

But aboue all thynges looke thou take not ẏ name of me thy Lord God in vain For if thou ſo do verely thou ſhalt not eſcape vnponyſhed. I wyll be reuenged of thy wyckednes. For by no means wyll I ſuffer my name to be polluted and defiled with thyne abhominable and vnlawefull othes. And that thou mayſt take my name into thy mouth with honour, and reuerence it whan it is named, remember that I am a Lord, terrible in aſpect, great in power, ryghteous in iudgement, redye to take vengeaunce on the wyckedde, and ſuch one as am a cõſumyng fyre, and by no meanes can ſuffer iniquite. And as for the workers therof I hate, deteſt, and vtterly abhorre. Agayne thou arte a miſerable, wretched and vyle ſynner, begotten, conceaued and borne in ſynne, full of all fylthyneſſe, wycked in all thy thoughtes, wordes & dedes, deſeruyng at euery houre by thyne abhominable lyuyng to be caſte into hell fyre, were not I called away frõ takyng vengeaunce by my greate mercy,

A cõpariſõ
betwene
god & mã
Job. xxxvii
Exo. xv
Deut. vii
Heb. xii
Pſal. vii
Math. vii
Pſal. i
Gen. vi
viii.

and long sufferyng what art thou than O
mā, which beyng so vile, wretched, synfull
& stynkynge darest presume to take my
name, which am kinge aboue al kynges, &
Lorde aboue all Lordes, into thy polluted
mouth, seyng it is a name, that excelleth al
other, seynge also yͭ vnto it euery knee yͭ is
Phil. ii. in heauen earthe, or hel bowe and gyue reuerence
vnto it, agen seyng that the dignite,
greatnes, & vertu therof can by no meanes
be cōprehended. Use not therfore my
name vnreuerently, but magnyfy, laude,
prayse, honoure and worshyp it both daye
& nyght. Fly vnto it as vnto a strōg Bulwarke,
and holy anchore in all thyne aduersite.
Seke for remedy, ayde, & succour
of all thy diseases at the goodnes of yͭ. If
thou doste otherwyse, knowe that I am yͤ
lyuynge God, into whose handes it is a
Hebre. x. dreadfull thing to fall. For I wyl visite yͤ
with moost greuous afflictions. I wyl ponysh
the wyth many intollerable diseases
vpon thy body in this world I wyl smyte
the, thy wyfe, thy chyldren, thy cattell. All

that

what euer þ haſt, wyll I bryng to nought. Of al men lyuyng wyl I make the mooſt vyle and wretched. What ſoeuer thou goeſt aboute, ſhal not proſper, but come to an euell end. So that in this worlde my vengeaunce, that is to ſaye, corporall plages ſhall fal vpon the, & after this preſent lyfe ſhalt thou wt out fayle be caſte into vtter darkeneſſe, where weping and gnaſhyng of tethe ſhal be, where the fyre ſhall neuer be quenched, where the tormentes ſhall neuer haue ende, where the worme that gnaweth thy conſcience, ſhall neuer dy.

Mat. xiii.
Eſa. lxvi.

Whoſe eyes ſend not forth large fountaynes of teares to heare theſe thynges? Yea whoſe harte faynteth not for diſtillynge of bloudy teares, to heare ſo greate and ſo greuious threates, yea and that fro the mouth of God, whiche is þ ſelfe truth whiche canne not lye, whiche is faithfull in all his wordes? What manne is ſo infected wyth the abhominable ſynne of ſwearynge, that dothe notte now tremble, ſhake, and quake for feare, to heare what

Ioan. xiiii.
Titus. i.
Pſal. cxliiii.

what greuous and intollerable paynes abyde hym: Who hath an harte so indurated and hardened throwe the deteſtable & vicious cuſtome of ſwearynge, whiche is not nowe redy to ceaſe from henſfurthe ſo wickedly to abuſe the mooſt holy and bliſſed name of God, and to honour, reuerence and worſhyppe it euer after:

„ Thou ſhalte notte take the name of thy Lord God in vayne. For the Lorde wyll not holde hym gyltleſſe, that taketh hys name in vayne.

Idolatrye & ſwerig are the mooſte greuous crymes.

God hath gyuen ten commaundements, yet haue none of them all comminacions and threates ſubioyned expreſly vnto thē but two only, whiche are the ſeconde and the thyrde, one for Idolatrye, the other for the vniuſte vſurpacion and vnlawfull vſyng of the name of God, whereby he manifeſtly declareth how great the ſynne of Idolatrye and of ſwering is in hys ſyght aboue al other vices. Who is nowe ſo at

deſpaunce

deffyaunce wyth the chriſten relygyon, & ſo lytle eſtemeth the glory of the mooſt excellent name of God, that he wyll not ceaſe from his wyckednes of ſwearyng, and learne from henſforth to glorify the moſt bleſſed name of God, if not for loue, yet for feare of the mooſt greuous and intollerable plages that ſhall vndoutedlye fall vpon hym.

Thou ſhalte notte take the name of thy Lord God in vayne.

God ſpeaketh theſe wordes wyth a meruelous great & vehement emphaſis, becauſe he wolde haue vs imprint this hys precepte in our memory. And becauſe we ſhoulde herken the more vnto it, he addeth a threat and ſayeth.

For the Lorde wyll not holde hym gylteleſſe, that taketh hys name in vayne.

Thys is a greuous threat, and ſhaketh al the partes of a Chriſten mannes bodye, that is led with ony fere at al toward god

Now

What it is to take the name of God in vayne

Nowe let vs learne what it is to take the name of our Lord God in vayne, that we fall not into that synne, and receiue a rewarde worthy our wyckednes. To take the name of God in vayne, is to call god a witnes in vniust and trifling matters vaynely to sweare by hys most blyssed name, to take it in our mouthes wythout a necessary and vrgente cause, and to obscure the glory of it thorow wycked and vngodly othes. All they that thus do, shal not escape vnponished. O Lord God how manye are there at thys tyme that transgresse thys holy precepte? How many cal God a wytnes in vniuste and triflynge matters? howe many pollute and defyle [illegible] in them is the glory of Gods most blyssed name? how many sweare cōtinually not only by God, and al ye creatures he made: agayne not only by his dearly beloued sonne our Lord & sauiour Jesus Christ, but also, (with honour & reuerence I speake it) by al ye holy members of his most glorious body? how cōmon an othe now adayes is

Gods fleshe, Gods bloude, Gods harte, God body, Gods woundes, Gods nayles, Gods sydes, Gods guttes, & al that euer maye be rehearsed of God. O wickednes. O abhominacion. What part of christes moost blyssed body do these wycked & abhominable swearers leaue vnrent and vntorne? They are much worsse than ye Jewes, which cried, Tolle, tolle, crucifige eum. Away, awaye, to the gallowes wt hym, crucify hym, torment hym, leaue not one part whole of hym. For they only cryed vpō Pylate to haue hym crucifyed, but these swearers thēselues crucify hym, rēt and teare hym. The Jewes crucified him but once, and than theyr fury ceased, but these wycked caytifes crucyfye him daylye wyth theyr vnlawfull othes, neyther doth theyr malyce and cruelnes cease at any tyme. Saynct Austen sayth, They synne no lesse, which blaspheme Christe reygnynge in heauen, than they, which crucyfyed hym walkynge on the earthe. Yea there want not, whych haue so great

Joan. xix

In Math.

pleaſure in ſwearynge, that they thynke them ſelues no mē, except they face, crake and bragge out theyr matters wyth large and ſhameles oothes.

¶ They iudge it a poynte of eloquencye, ciuilite and good nourtoure to enterlaſe theyr talke wythe abundans of oothes. ¶ They recount hym an aſſe a baſtarde, & an hob of ỹ contrey, that can not ſweare valeauntly, ſo greatly hath vice preuayled, ſo greatly hath wyckednes rooted herſelfe in the hartes of men, ſo lytle authoritie bereth vertue and godlyneſſe nowe a dayes in the worlde.

Men of occupacion

¶ The man of occupacion ſetteth nothyng at al to ſweare by God and to call hym a wytnes in a vayne and triflynge matter, whan he byethe or ſellethe any thynge, ſo that he maye gette but a peny by this meanes. O Lorde what dothe it profit a man to wynne al the whole worlde and to loſe his ſoule? How cuſtomablye is this hearde daylye amonge them that be byers and ſellers. By Gods ſoule mā take it vnto the and ſay not, but that thou

haſte

haſt a frendly peny worthy. For by ẏ bliſſed body of GOD thou haſt it as good chepe as euer I bought it. And yet are all togither ſtarke lyes. But let it be graunted, that theyr othe were true, is it therfore conuenient, that in worldly matters and for euery lytle trifle, we ſhulde thus abuſe the name of God, whom we ought neuer to haue in oure mouthes wythoute great reuerence, and for vrgent & weyghty cauſes. There ought to be ſo great ſincerite, faythfulnes, truethe and ſinglenes among Chriſten men, that yea, yea, naye naye, ſhoulde be ſufficient. But alas there is ſo muche crafte, deceate, ſuttelty, falſehode, & doublenes reygnyng in the worlde at thys tyme, that none dare truſte another, no though they promyſe neuer ſo fayre, excepte they ſweare, no nor than nother, except they haue them bounde in blacke & whyght, as they ſaye. O Lord vnto what poynte are we come, whan all truthe and credence is ſo far baniſhed from the boũdes of Chriſtianite, ẏ there is more fayth

O extreme abhomination.

what trueth & fayth oughte to raygne among Chriſten men.

Exulat fides.

He that fereth not to blaſpheme the name of GOD wil not let to deceaue hys neyghbour and truſte geuenne to an obligacion or ſuche other trifle, than to the worde and promyſe of a Chriſten man? It is euen as the Prophet ſayth, there is no truthe vpon the earth, but ſwearyng, curſyng and lyeng. Euery man is a lyar. Euery man that lyueth is nothyng but vanitie, nether is there ony truſt in hym. Do ye thynke ſayth Chriſt, that the ſonne of man ſhall fynde ony fayth on ẏ earth, whan he ſhall come? Verely I thynke but a litle, which is an euidente token that the daye of the great and terrible iudgement is not farre of.

Oſe.iiii.
Pſal.cx.
Roma.iii.
Luke.xviii

Moreouer howe is God rent & torne by blaſphemous othes not only among men in bargaynyng, byeng and ſellynge, choppyng and chaungyng &c. but alſo in playeng and idle matters? Howe wyl the dyſer ſweare rather then he wyll looſe one caſt? Howe wyll the carder teare GOD on peces, rather than he wyl looſe the pro fyt of one carde? Howe wyll they ẏ ſtonde by and beholde, forſweare them ſelues fo

Dyſers &
Carders.

the loue that they beare to one of the parties.

Agayne howe depely do menne of lawe ſweare vnto theyr clientes, that they haue laboured theyr matters earneſtlye to the Iudges, whan many tymes they haue not ſpoken one word, but ſtyll prolong yͤ matter that theyr auauntage may be the greter.

Menne of lawe.

Howe doth the Vicare ſweare, that yf it had not bene for the loue of ſuch & ſuch an honeſt man, and for the good reporte that he hath heard before of the Paryſhe, he woulde neuer haue bene Parſon of it. And yet it is not vnknowen, that yͤ moſte parte of them loue theyr Paryſhners ſo derely, that after they be once ſure of theyr benefyce, they care not although they ne- ue ſe none of them after, ſo that they maye ue the auauntage of the benefice, except raduenture of theyr deuocion it be at har- eſt, whan the tythe barnes are full, or el- s at Eaſter to ſearche howe good yͤ Ea- n booke wyll be that yeare. Thys once

Vicares & beneficed menne.

C.ii. done

done, henſe go they agayn, and leaue a ſyr
John lacke Latyn in theyr ſtede which te-
cheth not muche more, than the hyll mo-
ueth. The wolfe maye come, and eaſely
Joan. x. rent, teare & deuoure the poore ſhepe. For ŷ
ſheppard hathe gotten the mylke & wolle,
and he is gone. He hath ryfled the fatte of
hys Paryſhners beddes, and hathe taken
hys iourney. Take thought for the flocke
who lyſteth. O Paſtor & Idolum dere-
linquens gregem. O ſheparde & Idolle,
Zacha. xi. that thus forſakethe his flocke. But alas
what conſciences haue theſe men, whyche
take ſo muche & do ſo lytyll? If they wyll
reape carnall thynges, ſo muſt they ſowe
ſpirituall thynges, ſaythe the Scripture.
i. Cor. ix. The labourynge plowe man and not the
ii. Tim. ii. ydle lubber muſt receue of ŷ fruites, ſayth
i. Tim. v. S. Paule. They that rule well are wor-
i. Cor. ix. thy double honoure, cheefly they that la-
bour in worde & doctrine. For the Lord
hath ordined that they, which preache the
Goſpel, ſhuld lyue of the Goſpel. Wo be
to me, ſayth S. Paule, if I preach not the

Goſpell. Shall theſe good men than, and God wyl, eſcape free, ſeyng they do nought, & yet receaue ſo great fruites, commodities and rewardes? What do we, O ye ſhepehardes, ſayeth S. Gregory, how may we be bolde to receaue wages, and yet be no workemen? We take the profites of holy church for our dayly ſtipend, & yet do we labour no thyng at all in preachynge for the enſtructyng churche. Let vs conſyder and weygh, what great damnacion it is to take here the rewarde of labour, and to do nothyng for it. Beholde we lyue of the oblacion of the faythfull, but what do we labour for the ſoules of the faythfull? We take for our ſtipend whatſoeuer the faythfull haue offred to redeme theyr ſynnes, and yet do we not once ſhewe any diligence agaynſt thoſe ſynnes, eyther by the ſtudy of prayer or preachyng. Let beneficed menne, whiche geue ſo lytle attendaunce vpon Chriſtes flocke, marke well theſe forſayd wordes of the holy Doctore, and conſyder wyth them ſelues whether they

Hom. xvii.
Super E-
uan. Lu-
[illegible]
perarijs.

Diſt. 18. Cap. opor tet.

maye iuſtly receaue ſo much and do ſo lytle for it, or not. Agayne, the ſame Doctor ſayth, the Preſtes, to whome the Lordes people are commytted, muſt watche with great diligēce vpon the Lordes ſhepe, that they be not rent and torne with the bytynges of the wolfe, that is to ſaye, wyth the mocions of the dyuell. GOD gyue them grace once to be Preſtes and ſheppardes not onely in name and apparell, but alſo in worke and truthe.

Seruynge menne.

Among ſeruyng menne alſo aboue all other, what wycked and deteſtable oothes are there heard: If there be any of ỹ ſorte, whiche feare GOD and loue his worde, and therfore abſtayne from vayne oothes howe doth his company lowt hym. Looke what an aſſe is among a ſorte of apes, euen the very ſame is he among hys felowes. They thyncke hym not worthye to weare a Swearde and a Buckelare, that can not face oute the matter wythe plentye of oothes. He that canne ſweare beſt, and ſooneſt gyue a blowe, he is counted

ar

an hardy felowe, and fytte to do a Gentylleman ſeruyce, whan to ſaye the truthe of all menne he is mooſt wretche and cowarde, & mooſt of all vnapte to do ſuche a Gentyll manne ſeruyce as loueth God and hys holye lawes. Yea ſuche peſtilent ſwearers and fylthy blaſphemers of God and hys creatures oughte all honeſt and vertuous Gentyllmenne to putte out of theyr houſes, vnleſſe they bryng the vengeaunce of GOD vpon theyr whole famuly, wyfe, chyldrenne, ſeruauntes. &c. If they knowe that any manne haue bene in that place, where the plage reygnethe, and would come into theyr houſes, they ſpear the gates agaynſt hym, they ſhutte hym oute, by no meanes wyll they ſuffre hym to enter. And why? Verely becauſe they wyll not haue the plage brought in amōg them, vnleſſe they ſhoulde be infectedde, and ſo dye. Alas for pure pytye, to dye we are all borne, and dye we muſt at one tyme or other, wyther it be by the plage or otherwyſe, and therfore it may ſeme that the deathe of the body oughte not ſo greatly to be feared, why than rather do they not putte oute of theyr houſes theſe peſtiferous Caytyffes, whiche thorowe theyr abhominable ſwearynge infecte all theyr family, not onely theyr bodyes, but theyr ſoules alſo, and prouoke GOD to poure oute hys mooſte fearce and greuouſe plages vpon them? Is not thys the ſayinge of the wyſe manne, the manne that vſeth muche ſweryng ſhal be filled wyth iniquite, and the plage, that is to ſaye, the vengeaunce of GOD, ſhal not go awaye from hys houſe. Awake therfore, O ye Gentyll menne, awake, and ye menne of nobilite awake, ſuffer no ſwerers in your houſes, eſchew thẽ more then a venemous ſerpẽt, fede a dragon ſooner in your houſe thã ony ſuch one as hath pleſure in ſweryng. For as touchyng the one, it onely hurteth the body, the other deſtroyeth the bodyes and ſoules of ſo many as be vnder you, and dayly prouoke the vengeaunce of God agaynſte you & all that euer ye haue

Eccle. xxiii.

An admonicion for Gentle mẽ

th

in Towne, felde or elles where. He that toucheth pyche, ſayth Jeſus Syrache, ſhal be defyled of it. And he that kepeth company wyth them that are proude, ſhall learne pryde. Lykewyſe they that accompany ſuche as be ſwearers and blaſphemers of Gods moſte holy name, muſte nedes proue lyke to the, and therfore runne into lyke damnacion. Away therfore wt ſuch out of your houſes, excepte they wyl amende. Agaynetayne none that ſhall brynge the plage of God vpon your houſe. Suffer not the tender deſyres of youre chyldren to be poyſoned in theyr yonge age wyth the peſtilente and damnable communicacion of theſe abhominable ſwearers. But aboue all thynges looke that ye your ſelues haue the name of God in ſo greate reuerence and honoure, that by no meanes ye abuſe it at eny tyme by your vayne othes vnto the euel example of youre famylye.

Ecc. xiii

Agayne, whan the common ſort of people in a paryſhe are gathered together at eny tyme to make mery, as the cuſtome

Parryſhners.

in many places is to do, chefely on the Sōdayes, and other holy dayes at after none whan they oughte rather to be occupyed in feruent prayers, or els in the readynge or hearyng of the holy Scriptures, what ſhamefull and wycked othes do they ſweare? Whan they are ones ſet vpon the ale benche, and well whytted in theyr braynes thorow the manye cuppes that haue bene fylled in, how fall they thē to ſwearinge? What parte of Chriſtes mooſt bleſſed body is leaſte vntorne? he is taken for ioylyeſt fellow, that can beſt ſwere. I let paſſe theyr other fylthye talke, dronkēſhyppe, & exceſſe. O wretchednes. Are theſe chriſtē men? Not much before, they were in ẏ Tēple, and ful ſolemnely went vp and down pattering with a payre of beades in theyr handes, and whan ẏ preſte redde the Goſpell, although they vnderſtode not one worde, yet of cuſtome they ſtoode vp lyke men, and whan the preſt named Ieſus in the Goſpell and they ſawe hym for the reuerēce of it, make curteſye they alſo full

manerlye

mannerly bowed theyr knees, as deuoute parſonnes, pretendyng by that meanes that they haue the name of Jeſus among them in great honour, yet ſtraightwayes go they vnto the alehouſe, and by theyr wycked othes, do they there the greateſte diſhonour to the name of Jeſus that can be done in the worlde. Theſe people maye well be reſembled to thoſe Jewes whyche i deſpite ſtrypped Chriſt, & put on him a purple robe, & platted a crown of thornes and put it vpō his heade, & a rede in his ryght hand, and bowed theyr knees before hym & mocked hym, ſayẏg, Aue rex Iudeorũ, hayle kyng of the Jewes. GOD amende theſe croked cuſtomes.

Childre

Furthermore this damnable vſe of ſwearynge hathe ſo greatly preuayled among them that profeſſe Chriſte that it is alſo crepte into the breſtes of yong childre. It is not a rare thyng now adayes to heare boyes & mothers teare ŷ moſt bleſſed body of chryſt wt theyr blaſphemous othes eue frō the top vnto the too. What meruel is it than, thoughe they be abhominable ſwearers, whā they come to age? But whence learne they thys? Verely of theyr parentes and ſuch as brynge them vp.

Curſed be thoſe parentes which ſo behaue themſelues eyther in worde or dede, that they geue any occaſion of euel at al vnto theyr chyldren. Great is theyr damnacyon. The bloud of theyr chyldren ſhalbe required at theyr handes. Better were it for ſuch fathers and mothers, yf they had a mylſtone heped aboute theyr neckes and ſo to be caſte in to the ſea, thā blaſphemouſly to abuſe the name of God vnto the euell example of theyr chyldren. Is it any maruel therfore thoughe we be ſo greuouſly plaged, ſeynge the name of God is ſo muche blaſphemed among vs now a dayes of euery degre and age? How can we be bolde to ſaye, that we beleue in God, whā we lyue nothyng accordyng vnto hys worde?

With what forhead maye we be bolde to call vpon the name of God in our aduerſite, ſeyng we wythout all honour and reuerence vs ſo ſhamefullye abuſe it wyth the vngodly othes: Howe maye we hope ÿ Chriſtes body was offered vp to God the father a ſwete ſmellyng ſacrifice for our ſynnes, whan we ſo vnreuerently ſweare by it: How maye we boldlye ſaye, that all our iniquities be waſſhed awaye by Chriſtes bloude, whan it ſhameth not vs wyckedly to ſweare by it, & to obſcure the vertue of it by our vnlawful othes, ſo much as lyeth in our power: Wyth what countenaunce ſhall we be bolde at the dreadful day of iudgemēt to beholde & loke vpon ÿ mooſt glorious face of the euerlaſtynge & ryghteous Iudge Chriſte whoſe honoure we haue ſo ofte defaced wyth oure vayne and ydle ſwearynge: Undoutedlye theſe ſwearers and blaſphemers of the name of God are in a farre worſe caſe, than they appere before the worlde. The worlde by the reaſon of the longe cuſtume and continuaunce therof, thynketh it no ſynne ydelly to ſweare, nether doth it iudge them that are ſwearers to be in anye worſe caſe,

Ephe. v.

Heb. ix.

1. Joan. i.

The worlde & gods worde iudgeth diuerſly of ſwearers.

than the other ſorte be, but ꝧ word of god iudgeth otherwyſe of them. Gods worde declareth them to be the mooſt greuous enemyes of god, of his mooſt bleſſed name of Jeſus Chriſt his ſonne, and of his moſt bytter paſſion. Gods word vttereth them to be the chyldꝛe of wrath, fyꝛe brondes of hell, captiues of Satan, and ryght heyꝛes of eternall dānacion. Gods word ſheweth manifeſtly, ꝧ they haue in no part ꝧ celeſtial heritage, but are al redy iudged to the fyꝛe, if they do not in thys lyfe repent, bewayle theyꝛ wretchednes, confeſſe theyꝛ abhominaciō deſyꝛe mercy, and beleue faithfully to haue forgyuenes. For heauē and earth ſhal paſſe awaye, but ꝧ word of the loꝛd abydeth foꝛ euer. Therfore this cōminaciō & threte which accōpanieth ꝧ cōmaundemēt, muſt nedes be true, & cōe to paſſe.

Math v.
Eſay xl.

,, The Loꝛde wyll not holde
,, hym gylteleſſe, that taketh hys
,, name in vayne.

Let not theſe ſwearers therfoꝛe gloꝛye in theyr wickednes, and thynke ỷ they ſhall eſcape vnponyſhed, becauſe God taketh not vengeaunce on them ſtreyghtwayes, but rather let them thynke that theyr dānacion ſhalbe ſo muche the more greuous, ſeyng they eſcape ſo long wythout puniſhment. The rych glottō of whōe we read in ẏ goſpel of Luke, liued in this world accordyng to hys fleſhly appetyte, and wāted nothyng that myght ſatyſfy the beaſtlyke deſyre of the fleſh, yet the end of hym was euerlaſtyng dānaciō. So ſhal it chaunce to all thē that be wycked trāſgreſſours of this holy precept of God.

Nota

Luke xvi

The Lorde wyll not holde "
hym gyltleſſe, ſayth the Scripture, "
that taketh hys name in vayn. "

This thret of god is not to be laughed at For if there be a God, as I am certeīly perſuaded ther is, I am ſure ỷ theſe abhōminable ſwerers ſhal not eſcape vnponiſhed, let thē eſteme theyr ſyn as light & as litle as they lyſte, yea I am ſure, ỷ vengeaunce of

god hangeth

hangethe ouer theyr heades, where ſo euer they be. And although God taketh not vengeaunce on them ſtreyghtwayes, yet am I ſure that they ſhall not eſcape, if in this worlde, yet not in the worlde to come, ſo righteous a Judge is God, ſo faythfull is he in all hys wordes. Howe can it otherwyſe be? We ſe by daylye experience that if ony mã blaſphemeth an erthly Prynce or ſpeake euell of his name, he dyeth yͤ deth ſtreyghtwayes without mercy. If ſuche honoure and reuerence be gyuen vnto a worldly Prynce, which is earth, and vnto earth ſhal returne agen, what is thã to be thought of thẽ which blaſpheme the name of the mooſt hygh and celeſtiall kyng, which is kyng of all kynges, and Lord of all Lordes? The blaſphemy done to a mortall man is ponyſhed wyth ſwearde: and ſhall yͤ blaſpemy done to god eſcape, thinke you, wyth a fylyp in the forhead, or with the knocke of a lytyll woden betyll: as it began in certen mennes houſes to be ponyſhed nowe of late? Nay verely.

Pſa.cxliii.
Gen.iii.

It is no ſlypp matter, excepte ye wyll admit ſuche a ſlyppe, as ſhall ſlyppe them downe into the bottome of hell fyre. God is no popet nor no babe. It is not a ſlypp that can wype away the blaſphemy of his mooſt blyſſed name before hys high throne and glorious maieſte. Wo be to them that ſynne, and kepe not my commaundemētes, ſayth the Lorde, for I wyl not ſurely ſpare them. iiii. Eſd. xv. In the olde lawe God gaue this cōmaundemēt for ỹ blaſphemers of his name. Who ſo euer curſeth his God, Leu. xxiiii. ſayth he, ſhall beare hys ſynne. And he ỹ blaſphemeth the name of ỹ Lorde, he ſhall dye for it. All the multitude ſhall ſtone hym to deathe. Whyther he be Cytizyn or ſtraunger, if he blaſphemethe the name of the Lorde, let hym dye the death. What wyll the blaſphemers of God ſaye to this precepte? Do they thyncke that God is a ſleape, ſo that nowe he careth not for the glory of hys name? Na lette them be ſure, God tendereth nowe his glory ſo muche as euer he dyd, and abhorrethe wickednes now no leſſe, than he hath done euer heretofore. He is a ielous God, ⁊ wyll not ſuffer them to eſcape vnponyſhed, that pollute ⁊ defyle hys mooſt glorious name. In Math. S. Auſtē ſayth, they ſynne no leſſe, which blaſpheme Chriſt reygnyng in heauē, thā they, whiche crucifyed hym walkynge on earth. A certen wryter alſo in the Hebrew tonge called Rabbi Aben Ezra wryteth on thys maner: In decalogum, Certes this is ẏ cuſtome in Egipt euen vnto this daye, that if ony man doth ſweare by the head of the kynge, and doth not fulfyll hys ſayeng, he ſhal be the chylde of death. If that he would offer for hys raunſome a great ſumme of gold yet ſhall he not lyue, ſeyng he hath deſpyſed the kynge openly. If a kynge dothe ſo, which is fleſh ⁊ bloud, whoſe begynnyng ⁊ end is vanite, ⁊ whoſe kyngdom is vanite, much more, yea a M. tymes more ought a man to take hede, ẏ he offend not God wt hys tonge, that he dothe not ſo order hys mouth, that he maketh hys fleſh to ſynne by remembrynge GOD in vayne.

Agayn

Agayne he ſayth, there are many, whyche thynke it no great offence if a man taketh the name of God in vayne. But I wyll ſhewe them, that it is greater & more greuous than the brekyng of all the cōmaūdementes that followe. For he that is a manſleare or an adulterer, whiche ſurely are great offenſes, he cā not ſlea nor play the whoremonger at all tymes, for he is in feare. But he that hathe accuſtomed hym ſelfe vnto vayne oothes, he committethe in one day innumerable oothes, and he is ſo greatly in vſe wyth thys faulte, that he perceaueth it not, whan he ſweareth. And if thou rebukeſt hym and ſayſt, wherfore haſte thou nowe ſo ſworne? he ſtreyghtwayes ſwearethe that he ſware not, yea and that for the to muche vſe of ſweryng. For ſuche before they brynge forthe any worde, they ſweare fyrſte, thynkyng that it garnyſhethe theyr communication very pleaſauntly ſo to ſweare.

Ibidem.

But if there were in Iſraell no more faultes, but thys one alone, it were ynoughe vs prolonge our captiuite, and cauſe that we ſhulde be plaged euery daye more and more. Theſe are the wordes of the Hebrue Interpretour, wherof we maye lerne how great an offence it is vaynly to ſweare, & howe it heapeth vpon vs the plages and vengeaunce of GOD more then the brekyng of ony other commaundement, excepte it be for Idolatry, whych ſynne this alſo matcheth. But let vs returne to the ſcriptures of God.

Eccle.xxiii. Heare me O ye chyldrē, ſayth the wyſe manne, I wyll gyue you a doctrine howe ye ſhal order your mouth. Who ſo kepeth it, ſhall not peryſhe thorowe hys lyppes, nor be hurte thorowe wycked wordes. As for the ſynner, he ſhall be takē in his own vanite. He that is proude and curſed, ſhal fall therin. Lette not thy mouthe be accuſtomed wyth ſwearyng. For in it there are many faultes. Lette not the namyng of God be continually in thy mouthe. For lyke as a ſeruaunt, whyche is ofte ponyſhed, can not be wythout ſome ſore, euē ſo what ſo euer he be, that ſweareth and nameth God, ſhall not be clene purged from ſynne. A man that vſeth much ſweryng, ſhal be fylled wyth wyckednes, ⁊ the plage ſhall neuer go from his houſe. If he begyleth hys brother, hys faulte ſhall be vpon hym. If he knowledged not hys ſynne, he maketh a double offence, and if he ſweareth in vayne, he ſhal not be found ryghteous. For hys houſe ſhall be full of plages. The wordes of the ſwerer bryng deathe (God graunt that it be not found in ẏ houſe of Jacob) but they that feare God eſchewe all ſuche, and lygh not whelteryng in ſynne. Vſe not thy mouth vnto vnhoneſt and fylthy talkyng. For in it is the worde of ſynne.

Here the wyſe man playnly affyrmeth that they, which ſweare and take the name of God in vayn, ſhall be replenyſhed with wyckednes, ⁊ the greuous plages of gods vengeaunce ſhall fall vpon them. So ẏ theyr houſe ſhall be viſited wyth dyuers puniſhmentes and plages. O terrible ſayenge.

To much ſarcous and ſtony is hys hart, that trembleth not at the hearyng of theſe wordes. Zacha.v. The Prophete Zachary alſo ſaythe, I turned me, lyftyng vp myne eyes, and looked. And beholde a flyeng boke And he ſayde vnto me, what ſeeſt thou? I anſwered, I ſe a flyeng boke of twenty cubites longe, and ten cubites broade. Then ſayd he vnto me, thys is the curſe that goeth forthe ouer the whole earthe. For all theues ſhall be iudged after this boke, and all ſwearers ſhall be iudged accordyng to the ſame. I wyll bryng it forth, ſaythe the Lorde of hooſtes, ſo that it ſhall come vpon the houſe of the thefe, and vpon the houſe of hym that falſely ſwerethe by my name, and ſhall remayne in the myddeſt of hys houſe, & conſume it wyth the tymber and ſtonnes therof.

What wyl ſwearers and blaſphemers of Goddes mooſte holye name, ſaye vnto theſe wordes of the Prophete?

Here maye they ſe, that the terrible curſe of G O D is come abrode for all theues and ſwearers, ſo that it ſhall faull vpon theyꝛ houſe, and conſume it wyth the all that euer pertayne vnto it. Here may they learne, ẏ theyꝛ iudgement is at hand that theyꝛ dānacion can not be eſchewed, excepte they ſhortely repente, beleue and amend. Foꝛ the booke of curſes flyeth abroade. It is no lenger kepte in ſecret, ⁊ it ſhall vndoubtedly fall on the houſes of ſo many as vaynly ſweare. God can no lenger abyde thys abhomination, it is ſo great, ⁊ growne vp into ſuche an heyght. Wo be vnto all ſwearers for theyꝛ oothes. Foꝛ a dagger pꝛycketh not ſo ſharpely, ſayth Chriſoſtome, as the nature of an ooth doth. A ſweard ſleath not ſo cruelly as ẏ plage of an ooth doth. Foꝛ a ſwearer, although he ſemeth to lyue, yet is he dead already, ⁊ hath receaued his deadly wound. And as he that taketh an halter befoꝛe he goeth out of the Citie, and commeth vnto the place of execucion, ⁊ hath the hang manne followyng hym, is dead, ſo ſoone as he goeth out of the place of iudgement. Home. xv.

ſo lykewyſe is he that is a ſwearer. The Othe is notte ſo ſoone come oute of the mouthe, but that the ſwearer is condemned ſtreyghtwayes vnto eternall damnacion.

What wyll the blaſphemers of Gods mooſt holy name ſay to this golden mouthed Doctore, whyche compareth all ſwerers to theues, & ſayth that they are lyke vnto a thefe that is condẽned vnto death, and wereth hys halter redy to be hãged? Are not theſe ſwearers come nowe vnto a fayre promocion? They be lyke theues cõdemned to dye, ſayth the holy Doctor Chriſoſtome. The Iudge hath gyuen ſentence. They be condemned. So that althoughe they be yet free from the plages of Gods vengeaunce, as the thefe is before he commeth vnto the gallowes, yet they may be ſure not to eſcape them, as thoughe they were nowe already in theyr neckes. And the longer theyr punyſhment is differred, the more greuous ſhall it be, whan it commeth. Many, I graūt, i this world ar not

Swerers ar lyke theues condẽned to be hanged.

punyponyſhedde for theyr greate abhominable ſwearynge, yet haue there not wanted examples in our tyme, which haue abundãtly declared, howe greatly the ſynne of ſweryng diſpleaſeth God. There lyue al this daye, whiche haue knowen certen men to be great ſwearers of whome ſome manye yeares before they dyed, were greuouſlye punyſhed wyth ſtraũge and innumerable diſeaſes, ſome by the ſtrong hand of God had theyr houſes, as the Prophet Zachary ſayth, conſumed with fyre, ſome loſt theyr ſpeache before the dyed, another ſorte certen dayes before they dyed, had ſuch an heate and brennynge in theyr mouthes yͭ by no meanes they coulde ſuffer to haue them ſpeared. Theyr tonge and all that euer was wͭin theyr mouthe, was ſo blacke as a coole. Were not all theſe manifeſt tokens of Gods wrath and vengeaunce for takynge his holy name in vayne?

Exẽples of ſwearĩg ponyſhed in our tyme.

Felix quẽ faciũt aliena pericula cautum.

Woulde God they that were thus punyſhed, myght be an example vnto vs for to leaue the wycked and vngodly cuſtome of ſwerẽ.

ſwearyng. If we wyll not ceaſe, but ſtyll prouoke god vnto anger, ſurelye we ſhall proue & feale thoſe ſame plages, and much more greuous. And wolde god our paynes myght ceaſe in this worlde, that we might be free from euerlaſtyng dampnacion. We all profeſſe Chriſte, and call oure ſelues chriſtians, why do we not thā thoſe thynges, that Chriſt commaundeth vs?

Joan. viii. Joan. x Joan. xviii Chriſt ſayeth, he that is of God, heareth the wordes of God. Agayne, my ſhepe hear my voyce. Alſo in another place, euerye one that is of the truth, heareth my voyce. If we therfore be of God, why do we not heare the wordes of God? If we be ẏ ſhepe of Chriſt, why do we not heare oure ſheppardes voyce? If we pertayne vnto Chriſt, which is ẏ ſelfe truthe, why do we not heare hys voyce? Chriſt ſayeth, ye Joan. xv Mat. v haue heard, that it was ſayde to them of the olde tyme, thou ſhalte not forſweare thy ſelfe, but performe vnto the Lorde, that ẏ haſt ſworne. But I ſaye vnto you, ſweare not at all, neyther by heauē, for it is ẏ throne of God, neyther by earth for it is the footeſtoole of his feete, nor by Hieruſalem, for it is the citie of the great King, nether ſhalt thou ſweare by thy heade, because thou arte not able to make one heare whyght or blacke. But let your communicacion be yea, yea, naye, naye. For what ſoeuer is more than that, commeth of euill. Here vnto agreeth S. James ſaying, before all thynges, o my brethren, looke ye ſweare not nether by heauē, nor by earthe, nor by ony other ooth. Let your cōmunicacō be yea, yea, naye, naye, that ye fall not into diſſimulacion.

Iaco. v

Here are we forbydden to ſweare by onye thynge that euer God made. If it be not lawfull for vs to ſweare by ony thīge that euer God made: thē is it not lawfull for vs to ſweare by hym that made al thinges. If it be ſynne to ſweare by the creatures than muſt it nedes be damnable to ſweare by the creatore. Why do we not remember theſe thynges, and leaue oure great ſwearyng? It is a ſhame to ſe the i-

ſtem

Math. xi.

Luke. xii.

ken men lyue ſo contrary to theyr profeſſion. It ſhall be more tollerable to Tyrus and Sydon, to Sodome and Gomorre at the daye of iudgement, than to vs, except we ſhortely repent, beleue and amende. For that ſeruaūt which knoweth his maſters wyll and doth it not, ſhall be beaten with many ſtrypes. Swearynge hathe euer bene counted a thing of ſo greate abſurdite, that the very Ethnyckes and Gentiles dydde deteſte it, in ſo muche that a certayne Greke Poet wryteth on thys manner, Flee ſwearyng, although thyne oth be ryght and accordyng to the truth. What a ſayeng is this of an Infidell? Shall not he and ſuch other ryſe vp at the daye of iudgement, & condemne vs, ſeyng they were Infidelles, and we chriſten men? Our Lord be mercyfull vnto vs. Al hunte after worldlye promotions, and ſeke to lyue in pleaſure and welthe, but no man ſeketh [illegible] to leade a godly and innocent lyfe, howe to leaue theyr ſwearynge, and to magnify the moſt glorious name of God.

Our dam nation is greate

God. For we go forthe ſtyll to ſynne, as thoughe there were no punyſhmente ordeyned for it at al. We blaſpheme the name of god, as though he were ſo chyldyſhe, that he wolde neuer caull vs vnto an accomtes for oure vngodly blaſphemies. We ſo teare Chriſt and al the partes of his moſt bliſſed body, as though he ſhuld neuer cõe vnto the iudgemente for to rewarde the good, & to condemne the euel. Chriſt ſaith that we ſhall gyue an accountes at the daye of iudgement for euery ydle worde, that we haue ſpoken, what is than to be thought of our abhominable othes wherby God is ſo greatly diſhonoured?

Math.xii.

What accountes ſhall we gyue of them? howe narowlye ſhall we be examined of them? What wyl we aunſwere in thys behalfe? What wyll we ſaye? What excuſe wyll we make? I feare leſt we ſhall be redy of our owne free wyl to runne hedlonge into hel fyre, before the terrible ſentence of damnacion be geuen, oure conſcience ſhal ſo condemne vs. Lorde holde thy holy hand ouer vs, and gyue vs grace to amende.

Coloſ. iiii.

Saynct Paule ſayth, let your ſpeche be well fauoured and powdered wyth ſalt that ye maye know how to anſwere euery man. What place hath thys commaundement of thapoſtle among them, whiche ſo powder theyr wordes, ỹ there come nothyng out of theyr mouthes, but vayne othes & wicked blaſphemies: The cõmunicaciõ of theſe men ſauour lytle of ſalt, wherby is vnderſtonde the wyſdome of Gods word it is ſo freſh & vnſauery.

What ſalt ſygnifyeth

Yea wolde God theſe abhominable blaſphemers of Gods mooſt holy name, were not extreme enemies to gods worde, choſynge rather to remayne daſtardes ſtyll in the folyſhneſſe of the world, than to become wyſe and prudent in the wyſdome of goddes worde.

Swerers are enemyes to godes worde.

All ſwearers therfore are enemies both to god and hys worde. A Chriſten man maye not acquaynte hymſelfe wyth ſuch ſwerers, nor ſo wyckedlye abuſe hys tõg. For our tong is gyuẽ vs, not that we ſhoulde ſweare, lye, blaſpheme, ieſte, rayle, ſcoffe, mocke, and vſe vngodly talke, but that we ſhulde only ſpeake thoſe thynges, which maye both turne vnto the glory of God, and the health of our neyghboure. And this is it that Saynte Paule ſayth let your ſpeach be well fauoured and poudred wyth ſalte. Our ſpeche is well fauoured, ſemely, honeſt and comely, whā there appereth no thyng in it that maye offend the eares of ony true Chriſtē manne, but is agreable in al poyntes to godlines and honeſtie. It is poudred wyth ſalte, whan it vttereth thoſe thynges, which are godly, wyſe, and edify ſo many as are the herers of it. Let all ſwerers marke this, & amende theyr communicaciō, vnleſſe they be that vnſauery ſalte, which ſhal be caſt out and troden vnder foote.

Colos. iiii.
Mark. viii.
Math. v.

Agayne he ſayth, let no fylthy communicacion procede oute of your mouthes, but that which is good to edify wythall, whā nede is, that it maye haue fauour with ŷ hearers. If no fylthy cōmunicaciō ought

Ephe. iiii.

to procede out of our mouthes, much leſſe ought ony vayne othes, vngodly ſweringes, blaſphemies. ꝛc. come forth out of the. If our wordes oughte to be good to edify wythall, than oughte they not to be ſuche as ſhould deſtroye both our ſelues and the hearers, whiche many tymes chaunceth thorowe wycked othes. Lette not whoredome, ſayth he, and all vnclennes or couetouſnes, or fylthynes, or fooliſh talkyng, or ieſtyng be once named among you, as it becommeth ſayntes, but rather thãckes gyuyng. If theſe thynges maye not once be named amõg vs, ſurely muche leſſe, yea a thouſande tymes muche leſſe ought othes, ſwerynges and blaſphemies of gods mooſt holye name be named among vs & harde in our dayly ſpeache. If the wrathe and vengeaunce of God be wont to faull vpon the chyldrẽ of vnbelefe for theſe thinges aforſayd, as Sayncte Paule teſtifyeth, certenly let all ſwerers be certenly aſſured that they ſhall not eſcape the plages of Goddes vengeaunce, and theyr damna

Ephe. v

cion ſhalbe the more greuous, for aſmuch as they profeſſe godlynes, & lyue nothyng accordyng therunto. What are they ony other, than blaſphemous mockers of God they ſaye yᵗ they know God, but wᵗ theyr dedes they denye hym, ſeyng they are become abhominable and diſobedient, & euil mynded vnto all good workes, as ſaynt Titus. i. Paule wryteth. They are welles wythout water, clowdes caryed about of a tempeſt, to whom the myſt of darkenes is reſerued for euer. They are trees wythout frute at gatheryng tyme, twyſe dead and ii. Pet. ii. Iudas Epiſtle. plucked vp by the rootes. They are the ragyng waues of yᵉ ſea, fomyng out theyr owne ſhame. Howe can they than eſcape yᵉ vengeaunce of God? The Sodomites & Gomorrians ſynned agaynſt nature, & therfore were they conſumed wyth fyre & brymſtonne from heauen, the ſwearers ſyn agaynſt the God and maker of nature, & Gen. xviii. is it to be thoughte, that they ſhall eſcape vnponyſhed? If ſuche as cõmit the leſſeſt ſynne, be ponyſhed, howe can [illegible] escape, whiche offende the greateſt: They maye be ſure, if they do not amend, not only to be plaged wyth fyre and brymſtone, but alſo to ſuffer al other kyndes of intolrable paynes, yea and that in hell, where is no redemption nor mercy to be hadde. Pſal.xi, The Lorde, ſaythe Dauid, ſeeth bothe the righteous and vngodly, but who ſo delighteth in wickednes, hym his ſoule abhorreth Upon the vngodly he ſhall reygne ſnares fyre, brymſtone, ſtorme and tempeſt, this rewarde ſhall they haue to drynke. For the Lorde is ryghteous and he loueth righteouſnes, hys countenaunce beholdeth the thyng that is iuſt. Agayne he ſayth, God Pſal.vii. is a righteous Iudge, and GOD is euer threatenyng. If menne wyll not turne, he hath whet his ſwerd, he hath bent his bow and made it redy. He hathe prepared hym the weapons of deathe, and ordined his arrowes to deſtroye.

We rede in the fourth boke of Moſes, that whan the chyldren of Iſraell were in the wyldernes, they founde a man gatheryng ſtyckes vpon the Sabboth day. And they that founde hym gatherynge ſtyckes, brought hym vnto Moſes and Aarō and vnto all the congregacion, and they putte hym in warde. For it was not declared, what ſhoulde be done vnto hym. And the Lorde ſayd vnto Moſes, the manne ſhall dy. Let al ẏ multitude ſtone hī wͭ ſtones wͭout the hooſt. And al the multitude brought hym wythout the hooſt, and ſtonned hym wyth ſtones and he dyed, as ẏ Lorde commaunded Moſes. If the man that gathered ſtyckes vpon the Sabothe daye for transgreſſyng that commaundement whiche notwithſtondinge was butte a ceremoniall law ſeruyng but for a tyme, and a figure of our ſpirituall quietnes & reſt, whiche we oughte to haue continually in our conſciences toward God, which precepte alſo is nowe abolyſhed, and ſtond in none effecte (ſo that we are Lordes of the Sabothe daye, and maye appoynte what daye it ſhall pleſe the head rulars to ceaſe from labour, that we maye the more con-

Nume.xv.

ueniently come togyther vnto the Tēple, for to pray, to heare the holy word of god, to se ŷ blyssed Sacramētes ministred. &c. If the man that gathered stykkes, I saye, vpon the Saboth daye, was stoned vnto death by the commaundement of God for transgressyng ŷ precepte, how maye these swearers than perswade them selues that they shall escape vnponyshed, althoughe they sweare and abuse God and all his creatures by theyr vnlawefull othes? The other precepte was ceremoniall, & is now of no strength, but this commaundement is morall & abydeth styll in perfecte strengthe, and so shall do so longe as the world stondethe, shall the transgression of thys than escape vnponyshed? The other was ponyshed by deathe, and shall thys escape free and wythout ponyshment? Lette the wycked worldlynges laugh at the matter so muche as they lyst, there lyueth a God agaynst whome the offence is commytted whiche wyll not suffer the blasphemies of hys holy name and of his creatures to escape

The Iues at thys day accordyng to theyr old wont, wyl teare theyr garmētes when they heare goddes blessed name blasphemed, for ŷ feare of goddes feare wis the that is lyued by cape vnponyſhed. And well were it wyth theſe abhominable ſwearers which go forth in theyr wyckednes and wyll not amend, if in thys world they myght be conſumed wyth fyre and brymſtonne from heauen, as the Sodomites were, or ſtonned vnto deathe, as the tranſgreſſoure of the Sabbothe daye was; ſo that theyr plages and paynes myght on this manner ende, and they afterwarde enioye euerlaſtyng lyfe. But it is to be feared, that after this lyfe they ſhall feale more greuous tormentes, than euer the Sodomites dyd, or yet ſuffer in this world, or where they be now. God be mercifull vnto thē, and gyue thē grace to amend.

therby.
But who
among vs
Chriſten
were grie-
ued by any
meanes, to
be diſpleaſ-
ed therby?
all, in who
oughte to
be a loue,
feare and
dread of
GOD ſo
well as in
the Jewes

Hytherto haue we heard how greuous an offence it is before God for to ſweare, & to take hys mooſt bleſſed name in vayne, or to abuſe ony of hys creatures by vayne and vnlawfull othes. We haue heard alſo howe God wyll not ſuffer by ony meanes them to eſcape vnponyſhed that wickedly ſweare and breake thys godly commaundement.

Now ſeyng yͭ God wyl ſo ſharpely ponyſh them yͭ take his name in vayn or fear not to ſwere for euerye lytle trifle by him or by hys creatures, what is than to be ſayd of periurye? What is to be thoughte of them, which both falſely and wyllyngly forſwere them ſelues? Into howe great punyſhment ſhall they fall, whyche feare nothyng at all to ſwere in a falſe matter vpon the holy Euangely that mooſt blyſſed worde of euerlaſtyng truthe, yea and to call God and all hys holye ſaynctes to be witneſſes in that behalfe? In how troublous and ragyng ſea ſayle theſe wretches and miſerable captyffes? What intollerable plages abide them? What fearſe punyſhmentes & cruel tormentes are prepared for thē? How is it poſſible, yͭ they may eſcape the mooſt extreme vengeaunce of God? Not only to ſwere, but alſo falſly to ſweare? Not only falſlye to ſweare but alſo to ſweare vpon the holy Euangely? Not only falſlye to ſweare vpon the holy

Of periury.

[illegible], but alſo to cal god & al his holy ſayntes to be witneſſes, yea and that in a wronge matter? O deteſtable abhomination. O wyckednes, more than can be expreſſed. O ſhameful ſyn worthy all kynde of punyſhment. O incõparable vice worthy to be reuenged not wyth papers wepyng only, but with the mooſt byter and intollerable paynes, that are prepared in hell for Sathā & hys miniſters. Thou ſhalt not forſwere thy ſelfe, ſayth ẏ ſcripture. It is not lawful for vs vaynly to ſwere, ſhall we than preſume falſely to forſwere our ſelues? Althoughe the companye of them, whiche ſuffer them ſelues to be periured, I truſt, be not to be compared in nomber vnto the multitude of them that be the cuſtomable ſwerers, yet wante there not at this daye, which are gilty of that faulte, & woulde God it were not ſo in Englonde. What is to be ſayde of thoſe men, whiche for a lytle trifle wyll forſwere thē ſelues, and gyue theyr ſoules from God to the diuell: how miſerable agen are they, which

Who ſo ſweareth by GOD, whyche is the truthe and righteouſnes, & taketh him to wytnes to maynteyne hys lyenge diſſeate and vnryghteouſnes, he is a periurye, lyghte a ſuche one, that lytyll regardeth Gods trueth & his commaundementes.

although they know ẏ matter to be wrong, wyll for a lytle mony or for fauour of the party wyllingly take an oothe vpõ a boke and falſly forſwere them ſelues contrary to theyr owne conſcience. Are not there, thynke you, in the worlde, whyche for couetouſnes of temporall poſſeſſions make clayme to other mens landes, forge falſe euidence, inuent wrong tytles, and bryng in falſe wytneſſes wythe them to ſweare vpon a boke, that all is trueth, whan they knowe the contrary, and theyr conſcience condemneth them for ſo ſwearyng? What abhominable wretches are al theſe? what periured caytyffes may theſe be counted? What ponyſhment can be inuented ſufficient greate for theyr deteſtable wyckednes.

¶ Thus by theyr periury and falſe wytnes is ẏ true owner bereaued of his right depriued of his goodes, caſt into pouerte, made a wretch, and throwne into ſuche miſery, ẏ nether he, nor hys wyfe, nor yet hys chyldren are able to lyue, but many times

peryſhe

peryſh for honger. O wretched creatures. O inſatiable wolffes.

Whyle they haue reſpecte only vnto theyr couetous affection, and labour to ſatiſfy that, they neglect and deſpyſe bothe ỹ helth of theyr own ſoules, and the welth of theyr neyghbour. What for all that: Yet by this meanes haue they obtayned theyr purpoſe, and ſet the other beggarlye felowe beſydes the ſadle. Now they are menne of fayre londes. They are Gentle mennes felowes. They are able to lyue wythout theyr damme. They ſhall beare a rule in the countrey, and be counted amõg the mooſt honeſt mẽ of the Paryſſhe. They ſhall haue now, whereof to lyue at theyr hartes eaſe, ſo longe as they lyue. And whan they dye, they ſhall leaue theyr heyres ſuche lyuynges, that the beſt Gentle men in all the countrey ſhalbe glad to marry theyr doughters vnto them.

Are not theſe great cõmodities: who wolde want theſe pleaſures, and may haue them by one meanes or other. O miſerable wretches, whyche for a lytle caſpe lyuynge, and that they may leaue theyr children wealthy behynde them, feare nothyng at all to caſt theyr ſoules into hell fyre. What doth it profyt a man to wyn al the whole world, and at ỷ laſt to loſe his ſoule To much a wretch is he, which for worldly poſſeſſions wyll put hys ſoule in danger: To farre eſtraunged is he from God which regardeth the goodes of this world more than hys owne ſoules health. And what cōmoditie ſhal he haue by thoſe goodes wrongefully gotten, whyche he hathe leafte vnto hys ſonne, whan his ſoule lyghethe brennyng in hell fyre, and greuouſlye ponyſhedde wyth al kynd of cruel and intollerable paynes? The ſonne is coūted a Gentle manne before the worlde for the goodes ſake, the father is reckenned before G O D and his holy ſayntes a fyre bronde of hell. The ſonne is Lord of many poſſeſſions, ỷ father is a wretche and hath nothing. The ſonne is repleniſſhed with deynties, ioy and pleaſures, the father

Marke wel

A compariſō betwen ỷ father & the ſonne

is fylled full of bitter ſorowes greuous paynes and intollerable tormentes. The ſonne ſyngeth, playeth daunceth and maketh mery, the father weapeth lamenteth, ſorroweth, and wyſheth hymſelfe neuer to haue ben borne. Behold what is the end of euel gotten goodes. Behold how Dame periury rewardeth her ſeruauntes at the latter ende. Beholde vnto what poynte falſhode bryngeth them, that vſe it. Why do not mē remember theſe thynges, & labour to lyue iuſtly, ryghtouſly and of theyr owne:

Fidem ſpectato

Godlyneſſe is great ryches ſayth Saynt Paule, if a man be content with that he hath. Oh that men wolde once be wyſe, and remember theyr latter ende. So would they not hunte aboute to gette the goodes of thys wretched worlde by hooke or by crooke, as they do nowe a dayes, but rather laye vp treaſures for themſelues in heauen, where nether ruſte nor mothes corrupte, and where theues nether breke vppe nor ſteal. Treaſures that are wyckedly gotten profyt nothinge

1. Tim. vi.

Math. vi.

but

Pro. x.

but ryghteouſnes delyuereth from deathe ſayth Salomō. Let not therfore those mē thynke, which ſo gredely gather togyther the goodes of the worlde, yea and that vnryghteouſlye, that those poſſeſſions can longe endure in theyr ſtocke, kynred and lynage. For we haue both hearde and ſene that goodes wrongfully gottē be ſoone diſperſed abrode & come to nought. Is not this a common ſayeng among vs: Euell gotten goodes wyll neuer come to good profe. Agayn, the goodes, which are wrongfully gotten, the thyrde heyre ſhall ſcarcely enioye. The Latiniſtes alſo ſaye, Male partum peius perit. A thyng that is euell gotten, neuer thryueth, but þ ſpendīg of it is worſe, thā the getting was. The Poet Claudianus haue very godly verſes pertaynynge vnto this oure matter, which I wyll here nowe reherſe.

Claudianus incu ectum.

In prolem dilata ruunt periuria patris,
Et pœnam merito filius ore luit:
Et quas fallacis collegit lingua parentis,

Has eadem nati lingua refudit opes.

That is to ſay, the periuries of the father eſcapyng punyſhment in this world, fall vpon the ſonne, in ſo much that the ſonne is plaged for that the father hath offended. And looke what ryches the tonge of the deceatfull father hath gathered togyther, euen the very ſame hathe the tonge of the ſonne payde home agē and waſtfully ſpēt. The Greke Poet Heſiodus alſo ſayethe, that that man which wrongly teſtifiethe and falſly forſweareth hymſelfe, doth not only hurte Iuſtice but he himſelfe alſo is ſo hurte, that he can neuer be healed after. Moreouer he ſayethe, that all his poſterite and chyldren ſhall be of the leſſe reputacion euer after, ſo that they ſhall lyue in ignominy, & theyr renowme ſhal be obſcured, derke and of no price before all men.

Heſiodus.

Who nowe therfore is ſo mad as falſely to forſweare hymſelf for a lytle thinge lyke mucke, ſeyng that by thys meanes he ſhal not only prouoke Goddes wrath vnto hymſelf & condemne his own ſoule, caſt

hym

hymſelf into euerlaſtyng damnacion, but
alſo procure plages for his chyldren that ſuc
1. Tim. vi. cede hym: Oh that menne wolde once be
Iob. i. wyſe, and learne this leſſon of S. Paule
and followe it, hauynge meate, drynke, &
cloth, let vs be contented. For we brought
nothyng into the worlde, neyther ſhal we
cary any thyng out of it. Feare not, o my
Tob. iiii ſonne, ſayd Thobias, we lyue a poore lyfe
in this worlde, notſtondyng we ſhall haue
many good thynges, if we feare God, and
go awaye from all ſynne and do well.

But wold God, wold God that Lady
Periury dyd exercyſe her vnmercifull and
tyrannical cruelnes only in gettynge and
ſcratchyng vp togyther falſly and cõtrary
to al iuſtice the goodes of this world,
Periury thyrſtethe innocente bloude Wolde God, wold God: ſhe dyd not alſo
thorow her vnryghteous violence & chur
lyſh malice thyrſt: ſhede, and ſucke vp in
nocent bloud. Wold God that thorow her
falſe wytnes bearyng, true men were not
put vnto deathe cauſeles. Hathe it not
bene heard, yea knowen and ſene, thynke

you that of very malyce, and thorow the períuries of falſe forſworne caitifes, whiche haue taken an othe & teſtifyed contrary to the truth, and gyuen falſe euidēce at ſyſes, ſeſſiõs or els where, manye me both honeſt & true haue bene hanged or other wyſe rid out of the way: yea & that wythout a cauſe, as it hath bene proued afterward. Some alſo haue bene cõdemned for heretykes, and alſo burnte, for ſpeakyng agaynſt Antechriſt & Idolatry &c. What wyll me ſaye vnto this? Is not this a thig worthy to be lamẽted? Wolde not here be a redreſſe in this behalfe. Deſerueth this malicious periury to be wiked at, & not rather to be punyſhed accordig to þ deſertes therof? Awake awake, ye Queſtmõgers, & take hede you gyue a true, iuſt & right verdit. Remẽber þ ye go vpõ lyfe, & death, & therfor ought ye to do nothinge raſſhelye. Remem- that it is notte the bloude of an oxe or a calfe that ſhalbe ſhedde, butte the bloude of a Chriſten manne: for whoſe lyfe and

True men are ſometyme hanged.

An admonicion for Queſtmõgers.

and healthe oure Lorde and sauioure Jeſus
Chriſte dydde ſuffer his mooſte precious
i. Cor. iii bloude to be ſhed, and in whoſe harte the
holy Ghoſte dwelleth. Remember that he
is the Image of god, whiche hathe hys lyfe
put into youre handes eyther to be ſaued,
Gen. ii. or to be caſt awaye. Remember that if ye
defyle the Temple of God, and handle a
Chriſten man otherwyſe, than righte re-
quire, ſurely god wyll deſtroy you. The
bloud of that innocent, whome ye ſo cruel
ly haue murthered, ſhall cry for vengeaũ-
ce agaynſt you bothe daye and nyghte, as
Gen. iiii the bloud of Abell dyd vpon Cayme, and
i. Ioan. iii Math. vii neuer ceaſe vntyl God hath takẽ vengeaũ
Luke. vi. ce on you. Remember that wyth what me
ſure ye mete to other wyth the ſame ſhall
it be meſured agayne vnto you. Therfore
take ye hede. Be not raſhe nor haſtye in
gyuyng your verdit. Be prudent, wyſe &
circumſpect. Ponder all thynges wyth a
right vp conſcience. Weygh the matter in
the balance of iuſtice. Marke all parties
Beleue not euery lyght tale ſtreyghtway

be

es, but boulte out wͭ al diligēce yͤ original of it. Let nother yͤ ryches, nor yͤ fame, nor the dignite, nor yet the gyftes of that mā which putteth in the inditement agaynſt another, moue you ony thyng at all to giue the more credēce vnto his wordes, and by that means to caſt away the party accuſed, vntyl ye haue thorowly boulted out the truthe of the matter. Shewe ſuche indifferency, that ye maye not be founde at the dredefull daye of iudgement gyltye of the ſhedyng of ony ryghteous bloude, but blameles and wyth a pure conſcience.

Ye Iudges alſo execute your office accordyng to equite. Suffer not the comfortles to be oppreſſed. Let iuſtice conioyned with a fatherly pite and tender compaſſiō reigne in your breſtes. Suffer no matter of vnryghteouſnes to preuayle before yͤ ſeate of youre iudgynge place. Remembre that whyle ye ſyt in iudgement, ye are no priuate parſonnes. Ye repreſent the parſonne of GOD. Ye execute Goddes office. Ye are the Image of GOD.

An admonition for Iudges.

Pſal. lxxxi.
Joan. x.

Yea, ye are Goddes & the sonnes of the most hyghest, as the Scripture calleth you. Your iudgyng place is the iudgyng place of GOD. Your mouth is the mouthe of GOD. Beware therfore what sentence ye pronounce.

Math. vii

Let all thynges be done wyth great deliberacion. Gyue not iudgement so hastely that ye shall afterwarde repent you therof. Remember that as ye iudge, so shal ye be iudged. GOD hath set you in authoritie, that ye should ryghteously iudge of all thynges. Remember that God hath geuen you two eares, one to heare the accuser, and another to heare hym that is accused, that by this meanes ye shuld not be percially addicted to one tale, but indifferently to heare both parties. Remember that forasmuche as ye occupy the place of GOD, ye ought not to peruert iudgement, but to do the office of GOD, and to execute iustice, vnlesse the hyghe Iudge for your vnryghteous sentence pronounced condempne you & cast you into hel fyre.

Why god hath geuē men two eares.

For GOD, ſayeth the Scripture, ſhall
appeare to you O ye rulers and Iudges,
very dredefully, yea and that withoute
any longe taryaunce. Wonderfull harde Sapi. vi.
iudgement ſhal they haue, that beare rule.
To the meane of ſmall power mercye is
graunted, but as for the myghtye, they
ſhall ſuffer myghty and excedyng great
tormentes. For GOD whiche is ruler Deut. x.
of all thynges, wyll not regarde one par- ii. Par. xix
ſonne more than another, neyther wyll he
feare the greatnes of any mā, for he made
bothe the lytyll and the great, and he hath
a lyke care for all. Notwythſtondynge
ſurely the men that be in authoritie, ſhall Iob. xxxiiii
haue the greater punyſhement. Therfore Eccle. xxxv
ye that iudge the earth, take hede, loue rygh- Roma. ii.
teouſneſſe. Iudge truely, O ye ſonnes of Gala. ii.
menne. Seake all meanes poſſible, that no Ephe. vi.
innocent bloud be ſhedde. Admit no falſe Colos. iii.
wytneſſes, none vnlawfull othes, no falſe Actuum. x.
ſwearynges, no malicious periuries to i. Petre. i
be brought and receaued before your iud- Sapi. i.
gyng place, whych is the ſeate of GOD. Psal. lviii

ſo longe as ye iudge truely ,and do youre office accordyng to equite.

How iudges ſhal behaue themſelues whē ony matter is brought before thē

When ony matter is brought before you, fyrſt weyghe, ponder and conſider it your ſelf diligently, and afterward delyuer it to the Queſtmongers accordyng to the courſe of the lawe, and exhort them in the name of God chriſtely, charitably, frendly, rigteouſly, indifferently, & wythe a ſingle eye and incorrupte conſcience to looke vpon the matter, and to deale ſo vprightly in that behalfe, and to giue ſo true and iuſt verdit, euen as thoughe it ſhulde be preſentedde and offredde vppe to the hyghe Judge Chriſt. Declare vnto them howe great an offence it is before God to gyue vp a falſe verdit, and by that meanes to haue innocent bloud ſhed & theyr owne ſoules condemned.

Let the Queſtmongers haue conuenient leaſure to debate the matter among them ſelues ſoberly, diſcretely and prud ly, and ſo after muche conſultacion & lon deliberacion gyue an anſwere accordyn to truthe and iuſtyce. And let ſuche as ſhal be upon the Queſt, be honeſt men, ſober, ſage, faythfull, wyſe, diſcrete, prudent, godly, mercifull, righteous, iudgynge indifferent, pitefull, [illegible], and euen ſuche as feare God, loue hys worde, haue knowledge in his holy law, walke wyth a right up conſcience both before God and man, and haue alway bene of good reporte and honeſt fame among theyr neyghboures. This undoubtedly, (all thynges handled accordyng to equitie and iuſtice) ſhall not only mayntayne true & ryghteous iudgement, but alſo make greatly unto the preſeruacion of innocent bloud, ſo that God the hye Iudge ſhall hyghly be gloryfyed in all our iudiciall affayres. But let us procede wyth our matter.

What mē Queſtmē ought to be

Not onely theſe aforſayd are periured perſons, whiche falſely forſweare them ſelues and teſtify in uniuſt and wrong matters, but alſo ſo many as haue taken upon them iuſt and lawfull othes, and by the ſame promiſed to do ſome ryghteous and godly thyng, and yet leaue it vndone, & worcke contrary to theyr godly promyſe. As for an example, the magiſtrates and head officers of the publique weale promiſe with a ſolemne oothe to do all thynges accordyng to equitie and iuſtyce, and to accepte no perſonne in iudgemente, but to do all thynges vpryghtly, to mayntayne ẏ good and to punyſh the euyll, to exalte vertue and to ſuppreſſe vice, now if they contrary to theyr oothe worke vnryghteouſnes, oppreſſe the ſocourleſſe, iudge for fauour, condemne the good, ſaue the euell, perſecute the fauourers of Gods word, mayntayne the Papiſtes, neglecte vertue, vpholde vice. &c. ſo are they falſely forſworne and ſhall not eſcape the plage of Periury.

Magiſtrates.

The Byſhoppes & Prieſtes promyſe faythfully to be earneſte Preachers and ſetters forthe of Goddes worde, & to lyue accordyng vnto the ſame, nowe if they do the contrary, that is to ſaye, not laboure in the harueſte of the Lordes worde, not

Byſſhops & prieſtes.

lede an honeſt and vertuous lyfe vnto the good exāple of other, but ſeke after worldly promotions, lyue ydelly vpon theyr benefices, wallowe in all beſtial pleaſures, tumble them ſelues in all kynde of ſynne, hate them that are Preachers of Gods worde, dryue men from redynge the holy Byble &c. ſo are they falſly forſworne & ſhall not eſcape the plage of periury.

Maryed folke.

The manne and wyfe haue promyſed faythe and trouthe betwene them, that they wyll be iuſt & true one to another, the man to loue hys wyfe as hymſelfe, & to holde hym contented wt her, the woman reuerently to feare and obeye her huſbond, now if they breke this promyſe ſo that one delighteth not in another, but eche of them ſeke after ſtraunge fleſhe, ſo are they falſly forſworne, & ſhall not eſcape the plage of periury.

Subiectes

All ſubiectes haue promyſed to theyr rulers vnfayned obedience & wyllyng ſeruyce, now if contrary to theyr promyſe they reſyſte hyer powers, become diſobedient and repugne agaynſte them, ſo are they falſely forſworne, and ſhall not eſcape the plage of periury.

All theſe heretofore rehearſed are gylty of the ſynne of periury, if they be contrary to the oothe, whiche they haue made, & therfore maye they be ſure to receiue a rewarde worthy theyr blaſphemous tonge.

I demaunde whether al oothes, promiſes and vowes are to be perfourmed.

Some man wyll ſaye peraduenture, are all oothes to be obſerued? Shall a manne fall into the ſynne of periury, if he perfourme not, what ſo euer he hath promiſed? I anſwer, nay, not ſo. God forbydde, that all oothes promiſed & vowes ſhoulde be perfourmed: For many are fooliſh, wicked and vngodly. Therfore as ſuche diſpleaſeth God, ſo oughte they to be broken. Theſe are they, which fyght agaynſt goddes worde, whiche alſo ſnarle the conſciences of ſo many as kepe them, & make them that accompliſh them to commit impiete & wyckednes. Theſe by no meanes are to be kepte of any Chriſten man, excepte he wyll offend God greuouſly by the obſeruaunce

What oothes, promiſes and vowes oughte to be broken.

uaunce of the. For an unfaythful & foliſh promiſe, ſaith Salomō, diſpleaſeth God. In euyl promiſes breake thy fayth, ſayth Iſydorus, & alter thy vow, chaunge thy determinaciō. That ỹ haſt vowed vnaduiſedly, ſe that ỹ do it not. For that is a wicked promyſe, whyche is fulfylled with ſynne. Agayne he ſayth if any man doth haſtily deuiſe to do any of thoſe thinges that pleaſe not God, let hym be ſory for it, & ſeyng that hys determinacion was done contrary to the commaundement of god, let it be called backe agayne, and ſtond in none effecte. S. Ierome alſo ſayth, thou ſhalt do better, o brother, if thou doſte abſtayne from the vngodly acte, than if thou doſte fulfyll thy promiſe folyſh wordes and perillous vowes. Hereto agreeth the ſayeng of S. Auſten, it is a poynte of great wyſdom for a man to call that agayne, whiche he hath euill ſpoken. S. Ambroſe alſo ſayeth, It is agaynſt al godly honeſtie many times to performe the othe that is made, as Herode, whiche ſware that he wolde giue to the

Eccl.v.
In Simoni mis.lib.ii. Cap.xxii
Quæſt.iiii Ca.In malis.
Ibidem
lib.aduer ſus Iouinianum.
Quæſt.iiii Ca.Magnæ.
De offic. Lib.i.
Quæſt.iiii Ca.Eſt. etiam

the doughter of Herodias, what ſoeuer ſhe would aſke. She therfore ſlue Jhon, becauſe he wold not deny hys promyſe.

Quæſt.iiii Can. ſi publicis

In concilio Toletano it was decreed, that it is better not to fulfyl þ vowes of a folyſh promyſe, than by the obſeruaunce of them to commit any wyckednes. That othe, promyſe or vow therfore, which diſpleaſeth God, repugneth the diuine verite, fyght agaynſt the Lordes word, prouoketh vnto ſynne, condemneth the conſcience of the keper, and can not be performed wythout wyckednes, ought by no meanes to be obſerued & kept, but reiect as a thyng muche daungerous and hurtefull bothe to the body and ſoule.

Marke wel

Iud.xi

Suche an othe, promyſe, or vowe made Jepte, þ if God wold delyuer þ chyldrē of Ammō into his hādes, whā he came home agayne in peace, what ſoeuer thyng commeth fyrſt out of his dores, ſhuld be þ Lordes, & he wold offer it vp for a burnt offerīg. At his returne it fortuned þ his doughter being his only chylde came out agenſt hym wyth tymbrelles and daunces.

When he ſawe her, he was much amaſed and greatly ſorowful becauſe of his vowe that he had made to god. Notwythwythſtondig he ſayd, I haue opened my mouth vnto the Lorde and canne not go backe.

God deſyreth thankes giuing & not bloudy ſacrifyces.

So ſtode full of his folyſh & wycked vow he commytted the greuous ſynne of manſlaughter, and cruelly ſlue hys own doughter contrary to yͤ lawe of God, whan it hadde ben better and muche more godly to haue broken his folyſhe vowe, and to haue kept hys handes clene from the bloude of hys doughter, and to haue gyuen God ryghte harty thankes for the victory that he had gotten ouer hys enemyes. For it is the ſacrifyce of prayſe yͭ honoureth God. The calfes of our lyppes are acceptable ſacrifyce and welcome vnto god, I meane thankes geuynge. For he delyghteth not in the ſlaughter of onye creature, but rather wolde, that they ſhulde lyue vnto that vſe and ende for the whyche they were made.

Pſal. l
Hebr. xiii
Pſal. xlix.

GOD the father by the Pſalmographe

ſayth, heare, o my people, let me ſpeake, let me teſtifye amonge you, O Iſraell: I am god, yea I am euen thy God. I wyll not reproue the bycauſe of thy ſacrifices, thy burnte offerynges are alway in my ſyght. I wyll take no bullockes out of thy houſe, nor goates out of thy feldes. For all the beaſtes of the felde are myne, and thouſandes of cattell vpon the hylles. I knowe all the foules vpon the mountaynes, & the wylde beaſtes of the felde are in my ſyght. If I be hungrye I wyll not tell the, for the whole worlde is myne and all that therin is. Thynkeſte thou that I wyll eate the fleſh of oxen, or drynke the bloude of goates? Offer vnto god the ſacrifice of prayſe, and pay thy vowes vnto the mooſt higheſte. And call vpon me in the tyme of trouble, ſo wyl I heare the, that thou ſhalt thanke me. The Pſalmographe hymſelfe alſo ſayethe, in me o god, are thy vowes, which I ſhal paye vnto the, euen very hartye prayſes & thankes geuynge. He calleth the vowes, that we ſhuld offer vnto God

Pſal.lv

for hys benefites, prayſes and thankes gyuyng, and not the kyllyng and offryng vp of our chyldren, or the performyng of ſuch foolyſh and wycked vowes which can not be performed wythout ſynne and vngodlynes.

Vowes oftentymes ī ẏ ſcriptures are taken for praiſes and thankes giuing

Herode alſo made a promiſe to ẏ doughter of Herodias, whan ſhe daunced & ſayed ſo pleaſauntly before hym and hys Lordes at a certayne banket, that he woulde gyue her, what ſo euer ſhe would aſke euē vnto the halfe of his kyngdome. She by ẏ councell of her wycked mother aſked the head of John Baptiſt. So that the kyng, becauſe he wolde not go backe of his word ſuffered the holy Prophette of God to be ſlayne, and no cauſe why, but onlythat he thought it would not ſtond wyth his honoure & royall dignite to breake hys promyſe. Ah foolyſh vowe and more foolyſhe kyng. Ah wycked promyſe & more wycked kyng. Better had it bene for hym a thouſād tymes to haue gone backe of his word to haue broken his wycked vow, & to haue loſt al hys royall dignite, than ſo vertuous a man ſhulde haue bene ſlayne. Wo be to all thoſe vowes and promiſes, which are not fulfylled wythout ſynne and wickednes.

Act. xxiii.

Agen we rede in the actes of thapoſtles that there were mo than forty men, which had conſpired agenſt Paule, and made a ſolẽne vow, an earneſt promyſe, & a ſoule deuout oth, that they would neyther eate nor drynke, untyl they had ſlayne Paule For we are redye, ſaye they, to kyll hym, before he come nyghe unto us by a myle.

A whote zele in dede but not accordȳg to knoledge

Here was a whoate brennyng zele. They thought euery hour a thouſãd yere, tyl they myght murder that holy Apoſtle, and ſhed his bloude, they were ſo loth to be found double in theyr wordes, & ſo ſory ỷ he ſhuld teache ony more ſuch newe learnynge & tate ſprĩg up hereſy to ỷ great cõfuſiõ of theyr holy ſynagoge and the utter ſhame of the fooles deuout father ỷ Phariſes, Scribes, Lawers, biſhoppes, preſtes, rulars of the Temple, elders of the people. &c.

To preuent theſe hygh inconueniences & to ſuppreſſe yͤ greate enormityes newelye reyſed vp by the meās of Paules doctrine, ye wyll not eaſely beleue, what paynes theſe good men toke. They coulde not reſt nether nyghte nor daye. As for meate drīke and ſlepe was gone wͭ them. Be merye at theyr hartes they could neuer vntyll they had ſlayne Paule yͤ greate Heretyke, that teacher of new learnyng, that bryngér in of new lawes yͤ deſtroyer of al the old laudable cuſtomes, that troubler of the cōmō peace, that ſower of diſcorde, that peruertoure of the holy olde religion, that enemy of all good deuocion. &c.

Joan. xvi.

Therfore made they a ſolemne vowe, in good tyme myght it be ſpoke, that they woulde taſt nothyng, no not ſo muche as a poore ale berye for the comforte of theyr harte, vntyll they had ſlayne Paule, in ſo muche that they were gone ſo farre in dede, that they had rather ſlea Paule, & caſt theyr ſoules into hell fyre for doynge yͤ myſcheuous acte, then they woulde ones breake theyr vow. For they iudged by this meanes to do GOD an hygh ſacrifice. Surely I thynke yͭ if the pope of Rome had at that tyme bene raygnynge, and in hys full power ſtalled, they would ſcaſely haue beleued that he had bene able to diſpenſe wyth theyr vow, it was ſo ſolempne feruent, and ſprong out of the harte rote. Is it not to be thoughte, that they were whot in theyr matters, when they coulde not kepe theyr miſcheuous pretence ſecret, but came vnto the chefe preſtes and elders as cowars worthy ſuche cuppes, and goodly fathers fytte for ſuche a confeſſion, and tolde them that they had bound them ſelues with a vowe, that they myght eat no thyng vntyll they had ſlayne Paule. Had it not bene great pitie, thyncke you, that theſe men ſhulde haue dyed for hunger, ſeyng they faſted for ſo good a purpoſe and holy votories. I maruell how they coulde euer pacify theyr conſciences afterwarde, ſeyng they made ſo ſolemne a vowe & yet brake it. For they neuer ſlewe Paule, ſo

Dignū patella operculum.

mighty

myghty a Lorde is God to defend his ſeruauntes from the cruell handes of bloudy tyrantes. But the holy religious men are to be holden excuſed, for as much as theyr wyll was good, although they could not bryng it to paſſe. Voluntas reputatur pro facto. ¶ Theyr wyll was taken for the very acte. So that before ÿ world they were counted godly parſonnes, becauſe they hadde a mynde to paye theyr vowes, and dyd the beſt that in thẽ was to perfourme theyr promyſe ſo ſolemnely made and taken, and before God were they recounted malicious & cruel bloudy manſleers. Nam uoluntas reputatur pro facto.

Nowe in all ſuch fooliſh, wycked and vngodly vowes, othes & promiſes ought there to be no fayth kepte, ſeyng the ende of them tende vnto a noughty purpoſe, & playne wyckednes, as holy Beda teſtifieth. If it ſhall chaũſe, ſayth he, at ony tyme that we ſwere or promiſe ony thynge vnaduiſedly, whych beyng kepte

Hom.xiv ſhoulde turne vnto an euell ende, let vs
Quæſ.iiii knowe that that wyth the more wholeſome
Cā. Si a- councell ought to be chaunged freely and
liquid. wythoute ony ſcruple of conſcience, and
whan neceſſite doth cōpell vs, we ought
rather to forſweare oure ſelues than for
the eſchewyng of periury, we ſhuld fall
into ony other more greuous ſynne. For
Dauid dyd ſwere by God that he wolde
i.Reg.xv. ſlea Nabal a foolyſhe and vngodly man
and deſtroy all that euer pertayned vnto
hym, yet at the fyrſt interceſſiō of Abigail
beyng a wyſe woman, he ſtreyghtewayes
let go hys threates, put agayne ÿ
ſwerde into the ſcabbarde, nether ſorowed
he ony thyng at all, as thoughe he had
committed ony faute at all for ſuche periury.
De offic. Herevnto pertayneth the ſayeng
Lib.i. of Sayncte Ambroſe, that Dauid dydde
not fulfyll his oothe by the ſheddynge of
bloude, it was the greater godlynes, I ſe
that Dauid beyng a godly and holy man
dyd faull into raſh ſweryng, and yet that
he had rather not to do ÿ he had ſworne

than to fulfyll hys oothe by the ſhedding of mannes bloude. S. Jerome ſayth, that an oothe ought to haue thre compagniōs truth iudgemēt and ryghteouſnes. Where theſe want, ſayth he, it is no ooth, but playne periury. Therfore the ooth, promiſe or vowe, that is not grounded on truth, iudgement, & ryghteouſnes, ought to be broken. It is grounded on truthe, whan it is agreable to Goddes worde, whiche is ẏ ſelfe truth. It is groūded on iugement, whan it is not raſhely, folyſhly and chyldyſhly made, but aduiſedly and wyth hygh prudence and great deliberacion. It is grounded on ryghteouſneſſe, whan there ſhall ryſe vp no euel of it, nether vnto our ſelues nor vnto our neyghbours. All oothes and promiſes thus taken and made oughte to be obſerued and kepte, but otherwyſe to be broken, refuſed and caſt awaye wythoute any ſcruple of conſciēce or vexacion & trouble of mynde. For this ſentence of the preacher abydeth alwaye true. An vnfaythfull and foolyſhe

In Hieremiam.

An Oothe oughte to haue thre cōpagniōs

mark wel.

Eccle. v.

promyſe diſpleaſeth God.

Thus perceaue we, what oothes, promyſes or vowes oughte to be obſerued, and whyche they are that ſhulde be reiected. So that all godly oothes and promiſes oughte to be obſerued. They that do not labour to fulfyll them, forſwere them ſelues, and ſhal not eſcape the plage of periury.

Nowe wyll I retourne thyther, from whenſe I made digreſſion.

Deut. xix.
Prou. xix.

God in the olde lawe among the groſſe Iewes coulde not abyde a falſe wytneſſe, but commaunded that he ſhoulde dye the death. If he can not abide a falſe witnes, whiche maye teſtify without an oothe, how than can he abyde them which do not only beare falſe wytnes, but alſo in the confirmaciō therof addeth an oothe, yea and that a falſe oothe, and maketh God to be a wytnes in an vniuſt and wronge matter, ſo that by thys means that wretche is wyttyngly periured and falſely forſworne God is blaſphemed, Goddes mooſt holye

What incon-
ueniences
ryſe of per
iury.

name is abuſed, iuſtyce is ſubuerted, truthe is oppreſſed, falſhode is mayntayned wronge ſentence is pronounced, the contrary parte, although the truthe be on his ſyde, is condemned, the man is vtterly empoueryſſhed, and for euer after beggered, both he, hys wyfe, and all hys chyldren, if he hath ony: Are all theſe thynges but trifles: Are all theſe thynges lyght matters, and thynges of ſmall importaunce: Is it but a trifle to beare falſe wytnes: to ſweare: to be periured: to be falſly forſworne: to blaſpheme God, to abuſe hys holy name: to ſubuert iuſtice: to oppreſſe ye truth to mayntayne falſehode: to pronounce wrong ſentence: to condemne the gyltles perſonne: to empoueryſh and vtterly begger both hym & ſo many as pertayn vnto hym for euer & euer: Do all theſe thynges whiche God ſo greatly abhorre, deſerue no punyſhement: These periured wretches ſhall not eſcape, lette them beleue me, they ſhall not eſcape from the terrible vengeaunce of GOD. For although the daye

Periured
perſonnes
ſhall not eſ
cape vnpo
nyſhed.

go on theyr ſyde, & God differreth hys plages, ſo that they are not ponyſhed ſo ſone as they haue committed the offence, yet let them be well aſſured, they ſhall not eſcape ſurely they ſhal not eſcape. The Poet Tibullus beyng but an Ethnycke, & yet not ignoraunt of the greatnes of thys abhominacion, and certeinly perſuaded that periury can not eſcape vnponyſhed, be it neuer ſo ſecretely handled, and craftely prouided, wryteth on thys manner.

Lib.i. Eleg.ix

Ah miſer & ſi quis primo periuria celat
Sera tamē tacitis pœna uenit pedibus.

Ah wretche, ſayth he, although a man at the fyrſt doth kepe hys periuries and falſe othes neuer ſo ſecret, yet maye he be ſure at the laſt that they wyl come to lyght vnto hys great ſhame, ſo that ponyſhement wyll come vpon hym before he be awares for hys wyckedneſſe. The Greke Poet Phocylides alſo ſayth, forſwere not thy ſelfe neyther ignorantly nor wyllyngely. For the immortall God hateth the falſe

In car. admon.

ſwerer, what ſo euer he be that ſwearethe. Agayn Cicero that famous Prynce of oꝛnate eloquence & mooſt eloquẽt Oratour ſayth, the payne of periury befoꝛe God is euerlaſtyng damnacion, and befoꝛe men perpetuall diſhonoure, ſhame, repꝛoche & ignominy. God hateth periury ſo greatly in euery condicion, that he greuouſly puniſhed Zedechias, becauſe cõtrary to hys othe he rebelled agaynſt Nabuchodonoſoꝛ, kyng of Babylon.

Lib.ii.de legibus.

iiii. Reg. xxiiii. and xxv.

Seyng thã that God wyl ſo greuouſly punyſh all kyndes of othes both vayne & vniuſt, both idle ſwearyng and periury, what wyll theſe idle ſwearers and falſe foꝛſwoꝛne creatures ſaye vnto this matter? Wyth what conſcience wyll they appeare befoꝛe the hygh thꝛone and ryghteous iudgyng place of Chꝛiſt? What wyl they ſay foꝛ them ſelues? What excuſe wyll they make? What ſhyfte wyll they inuẽt? wyl they fly vnto the cuſtome, & ſay, that it is the faſhyon of the worlde ſo to do? I anſwer, Chꝛiſt ſayde to hys diſciples, ye are

Excuſes of ſweryng

go on theyr ſyde, & God differreth hys plages, ſo that they are not ponyſhed ſo ſoone as they haue committed the offēce, yet let them be wel aſſured, they ſhall not eſcape ſurely they ſhal not eſcape. The Poet Tibullus beyng but an Ethnycke, & yet not ignoraunt of the greatnes of thys abhominacion, and certenly perſuaded that periury can not eſcape vnponyſhed, be it neuer ſo ſecretly handled, and craftely pawbed, wryteth on thys manner.

Lib. i. *Ah miſer & ſi quis primo periuria cælat*
Eleg. ix *Sera tamē tacitis pœna uenit pedibus.*

Ah wretche, ſaythe he, although a man at the fyrſt doth kepe hys periuries and falſe oothes neuer ſo ſecret, yet maye he be ſure at the laſt that they wyl come to lyght vnto hys great ſhame, ſo that ponyſhement wyll come vpon hym before he be awares for hys wyckedneſſe. The Greke Poet Phocylides alſo ſaythe, forſwere not thy ſelfe neyther ignorantly nor wyllyngely. For the immortall God hateth the falſe

In car. admon.

ſwerer

ſworer, what ſo euer he be that ſweareth. Agayn, Cicero that famous Prynce of ornate eloquence & mooſt eloquẽt Oratour ſayth, the payne of periury before God is euerlaſtyng damnation, and before men perpetuall diſhonoure, ſhame, reproche & ignominy. God hateth periury ſo greatly in euery condition, that he greuouſly punyſhed Zedechias, becauſe cõtrary to hys othe he rebelled agaynſt Nabuchodonoſor kyng of Babylon.

Lib. ii. de legibus.

iiii. Reg. xxiiii. and xxv.

Seyng thã that God wyl ſo greuouſly punyſh all kynde of oothes both vayne & vniuſt, both idle ſweryng and periury, what wyll theſe idle ſwerers and falſe forſworne creatures ſaye vnto this matter? Wyth what conſcience wyll they appeare before the hygh throne and ryghteous iudgyng place of Chriſt? What wyl they ſay for them ſelues? What excuſe wyll they make? What ſhyfte wyll they ſeke? wyl they fly vnto the cuſtome, & ſay, that it is the faſhyon of the worlde ſo to do? I aunſwer, Chriſt ſayde to hys diſciples, ye are

Excuſes of ſweryng

Joan.xv.

not of yͤ world, but I haue chosen you out of the world. Nowe they yͭ followe the faſhons of the worlde, are none of Chriſtes diſciples, ſo followeth it yͭ all ſwearers pertayne not vnto Chriſt, ſeyng they ſo diligently followe the manners of the world.

Of the cuſtome.
Note.

And where as they obiecte, that it is yͤ cuſtome ſo to ſweare, thys can nothyng excuſe the. For we maye not looke what the cuſtome but the truth of Gods word wylleth vs to do. Follow not the cōmon ſorte of people, ſayth yͤ ſcripture, for to do euel. Agayne, do not ye thoſe thynges, whyche they haue done, that were before you, neyther be ye polluted & defyled in them.

Exo.xxiii.
Leui.xviii.
Zacha.i.
Lib.epi. ii. Epiſt. iii. ad cæcilium.

¶The Prophet Zachary alſo ſayth: Be not lyke your forfathers, nether followe ye the faſhons of them. ¶The holy martyre S. Cipriane ſayth, vndoubtedly we muſt bothe heare & do that, yͭ Chriſt hath done, & that he hath cōmaunded to be done, ſeyng that he ſayth in hys Goſpel, if ye do thoſe thynges that I comaund you, I wyll no more call ye ſeruauntes but frendes. And that

Chriſt alone ought to be heard, the father from heauen teſtifyeth, ſayenge: This is my wel beloued ſonne, in whome I am fully ſatiſfyed, heare ye hym. If that Chriſte alone ought to be hearde, we ought not to marke, what ony man before vs thoughte beſt to be done, but what Chryſt dyd fyrſt which is before all men. Agayne he ſaythe a cuſtome without truth, is an old errour. Therfore leauyng the errour, let vs followe the truthe. Whan the truth is once come to lyght, ſayth S. Auſten, let the cuſtome gyue place to the truthe. For Peter alſo, whiche dyd circumcyſe, gaue place to Paule prechyng the truth. Therfore ſeyng yͤ chriſt is the truethe, we oughte rather to followe the truth than the cuſtome. If thou doſte laye agenſt me the cuſtome, ſayth S. Gregory, thou muſt marke what the Lorde ſayth, I am the waye, truthe ⁊ lyfe. He ſayde not, I am the cuſtome but yͤ truth. Now hath Chriſt ſayd to vs in his holy Goſpel, yͤ ſhalt not ſweare at all. Why than do they not rather followe the

truethe

Mat. xvii
Mar. ix
Luke. ix.
ii. Pet. i

Epiſt. ad Pomp. cō tra ſteph

Diſt. viii Can. Cō ſuetudo

De vnico bap lib. ii.

Guiel. Auerſ. Diſt. viii. Can Si conſu

truethe and doctrine of Chriſte than the
wycked and vngodly cuſtome. But many
Joan.xiiii are ſo addict to cuſtomes and olde vſages
math.v. nowe a dayes, that althoughe they ſe the
ſcripture manifeſtly condemne theyr cro-
ked cuſtomes and wycked vſages, yet wyl
they by no meanes gyue place to the truth
If a man obiecte & laye the Scriptures a-
Obloude ſoupers gaynſt them, & wolde ſo reforme them cha-
ritably, than are they redy ſtreyght way-
es to accuſe hym of hereſy, and to bryng
hym vnto a fagot of ſo lytle authoritie is
the mooſt holy worde of God recounted
wyth theſe bely Gods and wycked world
lynges nowe a dayes, & ſo hard a thyng is
it to ſpeke agaynſt a cuſtome, be it neuer
ſo wycked and vngodly.

Another ſorte glory & reioyſe ſo greatly
in theyr wyckednes of ſwearyng, that they
feare nothing at all to take vpon them for
to maynteyne it by the ſcriptures. Sayth
Pſa.lxii. not the Pſalmographe, ſaye they, Lauda-
buntur omnes qui iurãt in eo: All that
ſweare by him, ſhal be prayſed: Doth not

god ye father alſo gyue a cõmaundement ye ſay, Dominum Deum tuum timebis, & per illius nomen iurabis. Thou ſhalte feare thy lord god, & ſweare by hys name. As concernyng ye fyrſt text, whyche they alleadge, I aunſwere, theſe glorious & famous ſwearers differ nothing frõ theyr father ye dyuel. For as he wreſted ye ſcripture, whã he tẽpted Chriſte, ſo lykewyſe do they. The wordes of ye pſalmographe are theſe, al yt ſweare in hĩ ſhalbe prayſed. He ſayth not al yt ſweare by hĩ, but in hĩ. To ſweare in God, is to call God a wytnes in a iuſt, ryghteous & earneſte matter, to take an oath for ye glory of God, for ye promotion of hys worde, for the mayntenaũce of ye Chriſten fayth, or els for ye helth of our neyghbour. They that thus do, ſweare ĩ God, & they ſhal not be cõdẽned but prayſed for theyr oath. As touchĩg ye ſecõd text, wherin they ſay, they are not only ſuffered freely to ſweare, but alſo cõmaũded ſo to do I anſwer: Whã euel thĩges begã to encreſe in ye worlde, as Chriſoſtome wryteth, whan

Deut.x

mat.iiii.

What it is to ſweare in God

How ſwearyng came vp fyrſt

Nom.xxvi

when there was a confuſion made in euery place, and no order, when men fell vnto the ſeruyſe & worſhyppynge of Idolles, when al fayth was loſte, and all vnfaythfulneſſe reygned, than began the Infidels, ſeyng that one wold not truſt and beleue another in matters of cōtrouerſye, to call vpon theyr Goddes for wytneſſes, proteſtyng therby that they ſpake truth, foraſmuch as they called theyr Goddes to wytnes in ỷ matter. (whome to name ỷ thought it not lawefull but in ſerious, earneſte, graue, weyghtye and neceſſarye matters) and by this means obtayned they faythe one of another. Now forasmuche as God had ſelected the Iſraelites from the Gentiles to be his people, and would by no meanes that they ſhould in ony poynte follow theyr wyckednes, vnleſſe therby they ſhould be allured from the true worſhyp of god vnto Idolatry, he gaue a commaundement to thē, ỷ in al matters of controuerſy, and in ſuche affayres as ſhuld make vnto hys glory, and the helth of theyr brothers, they

De. xxviii.

Why god ſuffered ỷ Iewes to ſweare by hym ſhulde not call any of thoſe falſe Goddes, whome the Ethnyckes worſhypped, unto wytneſſe, nor ſweare by theyr names, but call hym a wytneſſe, and ſweare by hys name, and ſo euery one to beleue another for the reuerence & honoure that they owe to hys mooſt holy and bleſſed name.

What is this to the purpoſe? what refuge can theſe abhominable ſwearers haue here? Thys commaundement only ſerueth for graue, weyghty, ſerious & earneſt matters & they abuſe it to cloke and couer theyr wycked & abhominable cuſtome of ſwearyng. Is this allowable before God? wyll thys go for good paymēt? No ſurely, GOD wyll not thus be mocked. GOD wyll not ſuffer hys mooſt gloryous name ſo wyckedly to be abuſed. God wyll not abyde that hys worſhyp, honour, renowme glory and magnificēs ſhuld ſo be obſcured defaced & blotted. God is a ielous God, & he canne not abyde that he ſhuld be diſhonoured by any meanes. I am the Lorde, ſayth he, this is my name. I wyll gyue my

glorye

glory to none other. Here therfore haue theſe ſwearers no refuge, but ſtyll runne hedlonge into euerlaſtyng damnacion.

Eſa. xlii

Another company, that vſe ſwearynge, ſay we thynke no harme, whã we ſweare, and therfore can it be no great fault. I anſwere. Yet are ye not ſo faultles nor excuſed. For the ſcripture ſaythe, that we ſhall gyue a ſtreyght count at the dreadfull day of iudgement for euerye ydle worde that we ſpeake. What is than to be thought of our idle & vayne oothes? I praye you? Shall we not gyue an accountes of them? Yes we may be ſure, & alſo condemned for them, if we do not repẽt, beleue and amẽd agayne. Of thy wordes ſhalte thou be iuſtified, and of thy wordes ſhalt thou be condemnedde. Howe gothe it than withe our oothes? In what caſe ſtonde they? The ſcripture ſayeth, the mouth that lyeth ſlayeth the ſoule. Do not vayne oothes ſo in lyke manner.

Sap. i

And where as it is ſayde, we thinke no harme. I anſwere, the ſcripture ſayth: Of

the

thabundans of the harte the mouth ſpeaketh. A good mā out of the good treaſure of his harte, bringeth forth good thynges. And an euel man out of the euyl treaſure of his harte bryngeth forth euyll thynges. What wyll we ſaye to thys? Are we not here playnely condemned? Math.xii. Luke.vi.

Another ſorte excuſe them ſelues and ſaye, fewe or none wyll beleue, except we ſweare. To thys anſwereth Chryſoſtome on this mānee: An othe maketh not a mā worthy to be beleued, but ẏ teſtimony of his lyfe, ẏ integrite & purenes of hys conuerſatiō, & a good mynd. For many oftentimes haue ſworne & entāgled themſelues greatly, & yet haue they not made men to beleue thē. Other haue only made as it were but a becke, & haue appered moche more worthy to be beleued, thā they which haue ſo greatly ſworne. These wordes declare manifeſtly ẏ ſwerīg amōg faythful & honeſt mē nedeth not, & for thē ẏ are vnfaithful & regard no honeſte, ſurely al ẏ othes in ẏ world wyll not make them to be beleued Hom.vii.

Othes amōge faithfull nede not: amōg ŷ vnfaithful they ꝓfyt not

ued of them that are vertuous ⁊ godly diſpoſed. ¶ Therfor this can be none excuſe for theſe ſwearers. Amonge the faythful, othes nede not, ⁊ amonge the vnfaythefull, they profyt not. For he that beleueth not a man wythout an oothe, nether wyll he beleue hi͂, though he ſweareth neuer ſo moch. But alas for pytie, that euer faythe ſhuld be ſo decayed among Chriſtē menne, that one wyll not beleue another, excepte they pollute and defyle the glorious name of our Lord God yea and that in tryfflynge matters. It is hygh tyme for the world to be at an ende, whan one man truſteth not another. Do ye thyncke, ſaythe Chriſte, ŷ the ſon of man ſhal fynd eny faythe on the earth, whan he ſhall come?

Lu. xviii.

¶ Thus ſe we that al excuſes, which are inuēted to mayntayn ŷ dyuelyſh cuſtō of ſwearyng, are nothyng worth. Our dānation abydeth ſtyll. ¶ The heate of Gods vengeaūce toward vs is nothyng abated. So that if we wyl be ſaued, there is no remedye but to leaue our wicked ſwearyng, to reuerence the name of God, and thankefully to vſe his creatures, euer ſettyng before our eyes this commaundement of God

Exo. xx.
Deut. v.

**Thou ſhalt not take the name "
of thy Lorde God in vayne. "
For the Lorde wyll not holde "
hym gyltleſſe, that taketh hys "
name in vayne. "**

Alſo the ſayeng of Chriſt, ſweare not at all neyther by heauen, for it is the throne of God, neyther by earth; for it is the footeſtoole of his fete, nether by Jeruſalem, for it is the citie of the great kyng, nor yet by thy head ſhalte thou ſweare, for thou canſt not make one heere neyther whyte nor blacke. But your communicacion ſhal be yea, yea, naye, naye. For that is more thã this, commeth of euell.

Math. v.

Some man peraduenture wyl here demaunde & ſaye, are all othes taken away from Chriſten men? Yea forſothe all othes that are vayne, triflyng, falſe & unrighteous. Is it not lawful thẽ for a chri-

Whyther all othes are taken awaye frõ Chriſten menne.

The errores of the Anabaptiſtes.

ſtian man to ſweare in no condicion? Yes verely. God forbyddeth all kyndes of ſwearyng, if it wyll be taken from all partes euen as the vngodly Anabaptiſtes holde, whiche affyrme that it is not lawfull for a Chryſten man to ſweare by no meanes. This opinion is repugnaunce. Right it is ſtraunge to the word of god, whiche doth not forbydde to ſweare, but vaynly, raſhly, falſly & vnryghteouſly to ſweare.

For what cauſes a Chriſtēmā may ſweare.

Thou ſhalte not take the name of thy Lorde God in vayne, ſayth the ſcripture. Wherby that it is ſayd, In vayne, a Chryſten manne may lawfully ſweare for the glory of God and for the healthe bothe of hym ſelfe and of other, ſo ofte as it ſhall make vnto the honour and glory of God. And, For the glory of God in all our dedes is moſt of all to be looked vpon and conſydered. We ought not to deſyre any thyng, excepte it maketh vnto the glory of God, muche leſſe ought we to ſweare for it. And this I make more euydent & playne by familier examples.

If

unto the warres, he fighteth not agaynſt the enemies, but what doth he? he prayethe. And whyle he prayethe, his people ouercommeth, if he do once ſlake & let downe hys handes, thā are hys people ouercome and chaſed awaye. Lette the Preſte of the Chyrche therfore praye wythout ceaſyng that ẏ people, whych are vnder hym, may ouercome theyr inuiſible enemies the Amalechites, whiche are dyuels that do impugne and fyght agaynſt them, that wyll lyue godly in Chriſt.

Exo.xvii.

O howe trewe ſwete & godly are theſe wordes of the holy Doctor: here may all Byſhops and Preſtes learne what theyr duty is, not to be idle, not to hunt & hawke, not to dyſe and carde, not to banket & lyue voluptuouſly, not to playe the ruffelyng gallantes and to be entangled wyth worldly buſineſſes, but to be continually in the Tabernacle of the Lorde, that is to ſaye, to ſtudy and to haue theyr perpetual meditacion in the holy ſcriptures euen bothe daye a[illegible]ghte, as Dauid ſaythe, &

Learne your duty here. O ye Preſtes.

Pſal.i.

wyth all diligence to teache the people cõmitted to theyr ſpirituall charge, not mennes tradicions, not theyr owne fantaſies but Goddes moſt holye worde, euen the holye Scriptures, and ſuche thynges, whereof the holye Ghoſte is the Author.

Let them therfore looke well to theyr office. For yf they be trewe Byſſhoppes and Preſtes, thys is the worke committed vnto thẽ, euen continually to ſtudy the holy ſcriptures, & purely to preache them vnto the people. If they leaue thys office vndone, and do the workes preſcribed of man, ſo do they ſhew them ſelues to be the ſeruauntes not of God, but of mã. Let thẽ therfore looke, what anſwere they wyll make to the hyghe Judge and great Preſte Christ at the terrible day of iudgement.

The pray
ers of ma
ny preſtes
are colde
nowe a
dayes.

Moreouer it is theyr duty feruently & wythout ceaſynge to praye for the people that they maye preuayle agaynſt Satan & hys miniſters that fyght dayly agaynſt them. Howe colde the prayers of many of thē are, I wyll not nowe dispute. For they are more open to the whole worlde, than they nede here to be rehearſed. Whan Moſes helde vp hys handes and prayed, hys people dyd ouercome. Whyther our Preſtes holde vp theyr handes and praye, as they oughte, let other men iudge. Of thys am I ſure, that ſyns the worlde beganne, there neuer raygned more ſynne and abhominacion than there dothe at this day, which is but a ſlender argument that we get the victory of our enemyes. God gyue all Byſhoppes and Preſtes grace once to looke vpon theyr office diligently, & they maye bothe earneſtly ſtudy the holy ſcriptures, teache them purely vnto the people, and continually occupy them ſelues in feruent prayers. Than ſhall it not only be well wyth Chriſtes flocke, but alſo wyth them ſelues at the dreadfull daye of iudgement, whan they ſhall appere before the hygh Byſhop Ieſus Chriſt, and geue accountes vnto hym of theyr behauour in the offyce that was committed vnto them.

in thys worlde.

In Agge
um Pro
phetam.

Saynt Auſten alſo ſayth, cōſyder that it is the offyce of Preſtes, whan they be demaunded of the lawe, to aunſwer. If he be a Preſte, let hym knowe the lawe of the Lorde, if he knoweth not the lawe of the Lord, he declareth euidently that he is no Preſte. For it pertayneth vnto the Lordes preſte to knowe the lawe, and whan he is aſked, to make anſwer of the lawe. Lorde be mercifull vnto vs, what wyll a great nōber of our Preſtes ſaye to theſe wordes of S. Auſten: I feare muche, that if he were not ſo auncient a Doctore, and a Saynt alredy approued by the chyrche, ſurely many Preſtes for madnes woulde nothyng feare to accuſe hym of hereſye, & to affirme that he preacheth hereticall doctrine, ſo iopardous a thyng at this tyme is it to ſpeake agaynſt theſe ignorant Rabines, whyche although they knowe nothyng, yet wyl they be Iudges ouer al mē and redy ſtreyghtwayes to cōdemne thē. It is not the long robe, the ſlaryng typpet,

about

Pſa. xlix.

ſteale thy ſelfe. God ſayd to the ſinner, ſayeth the Pſalmographe, why doſte thou preche my lawes, and take my Teſtamēt in thy mouthe: Thou haſt hated to be reformed, & thou haſt caſte awaye my wordes behynde the. If thou ſaweſt a thefe, þ ranneſt wyth hym, and wyth adulterers dyddeſt thou laye thy porciō. Thy mouth dyd abounde wyth curſed ſpekyng, & thy tonge dyd couple craftely together deceytes. Thou dyddeſt ſytte, & ſpeake agaynſt thy brother, & agaynſt thy mothers ſonne dyddeſt thou laye a ſtomblyng blocke. These thynges haſte thou done, and yet haue I holden my peace. Thou wyckedly thoughteſt, that I wyll be lyke vnto the, but I wyll reproue the & come face to face agaynſt the. O vnderſtond theſe thynges ye that forget God, vnleſſe he plucke you awaye, and there be none that can delyuer you. Sayncte Paule alſo ſayth, thou that teacheſt another, techeſt not thy ſelfe. Thou that preacheſt that men ſhulde not ſteale, ſtealeſt thy ſelfe. Thou that

Rom. ii.

ſayeſt

ſayſte that whoredome ſhulde not be cōmitted, playeſt the whoremonger thyſelf. Thou that abhorreſt Images, robbeſte God of his honour thy ſelfe. Thou that gloryeſt of the lawe, thorowe breakynge of the law, diſhonoreſt God. For ẏ name of god is euel ſpoken of among the Gentiles thorowe you.

Of theſe thynges it is euident ẏ it is not ſufficient for preſtes to preache Goddes worde, except they alſo leade a vertuous & godly lyfe. Who ſoeuer doth and techeth, he ſhal be called great in the kyngedome of heuen, ſayth the ſcripture. Chriſt dothe not only call preſtes the ſalte of the earthe, but alſo the lyght of the worlde.

Math. v

Preſtes are not only called the ſalte of ẏ earthe, but alſo the lyght of the worlde.

Wyth theyr preaching they ſeaſon the people, but wyth theyr lyght of godly conuerſacion they ſhew men how they ought to walke and lyue. Therfore immediatly is it ſubioyned, lette your lyght ſo ſhyne before menne, that they may ſe your good workes & gloryfy your father, which is in heuē. Be an example of the faithful, ſaith

Paule, in worde, in conuerſacion, in loue in Spirite, in faythe. Kepe thy ſelfe pure. Study to ſhewe thy ſelfe commendable to God, a workman that nedeth not to be aſhamed. He that preacheth Chriſt, ſayth Sayncte Ambroſe, oughte to ſhewe hym ſelfe wholly eſtraunged from all kynde of vices. S. John Chryſoſtome alſo ſayth, it is a great ſhame for Preſtes, and for ſo many as be of the Clergye, whan laye men be founde faythfuller and more righteous than they are. Howe can it otherwyſe be than a ſhame for them to be inferiour to the laye people, whome to be lyke vnto them, it is alſo a ſhame. Agayne, Sayncte Gregory ſayth, the lyght of the flocke is the flame of the ſhepparde. For it becommeth the Lordes ſhepparde and a Preſte to ſhyne in mãners and lyuyng, that in hym as in ẏ glaſſe of theyr light, the people that is committed vnto hym, maye bothe diſcerne what they ſhuld folowe, and alſo ſe what they ſhulde correct and amende. Hereof is it euidente, what

In ſer. de ieiunio.

In Math.

In Paſtor

great puritie and innocency of lyfe ought to be in Preſtes, that theyr lyfe maye correſponde and in all poyntes anſwere to theyr preachyng.

But here is an anſwere to be made to the vnſauery talke of certayne men nowe a dayes, whiche becauſe they ſe the maners of the Preachers not agreable in all poyntes to theyr ſermons, fall at defyaunce with Gods worde, blaſpheme it as hereſy, rayle vpon the Preachers and abſent them ſelues from the hearynge of all godly exhortacions, warnynges and coũcels. Theſe parſons hynder no manne ſo muche as them ſelues. They maye well be compared to a foolyſh man, whiche cõmeth vnto the markette for to bye meate. But whan he beholdeth the Butcher, and perceaueth hym to haue ſome deformitie in hys face, as one of hys eyes to be oute or to be balde, or elles to holde hys necke awrye, goethe ſtreyghte hoome agayne, and choſethe rather to dye for honger, than he wyll by meate of ſuche a butcher, although

Marke wel

aboute the necke, the annoyntynge of the fyngers, the brode ſhauyng of the crowne that maketh the Preiſte, but knowledge & connyng in the lawe of the Lorde, and ſo called vnto preſthode. The Prophet Malachy ſaythe, the lyppes of a Preiſte kepe knowledge, and at hys mouthe ſhall they requyre the lawe, for he is the meſſanger of the Lorde of Hoſtes. So ſayth Saynt Auſten here that Preiſtes oughte to be ſo well learned in the holy Scriptures, that whan any man demaundeth a queſtion of them concernyng the law of God, they ſhulde be able to anſwer. If he be a Preiſte ſaythe he, lette hym know the lawe of the Lorde. If he knoweth not the lawe of the Lorde, he declareth euidently, that he is no Preiſte. Saynte Auſten here affyrmeth, that he only is a preiſte, which hath knowledge in the lawe of the Lorde. If there wante the knoweledge, it is an euident argument, ſaythe he, that there is no Preiſte. It is happy that S. Auſten is gone and a ſayncte. For if he were now alyue and

Mala. ii.

Preiſtes oughte to be lerned in the law of God.

Who is a preiſte after ſaynte Auſtens mynde.

a Byſhoppe agayne, as he was in tymes paſte, and ſhulde go on viſitacion thorow out the Dioces, I thyncke ſurely he wolde depoſe a great ſorte of Preſtes, as menne more fytte for the carte than for ẏ chyrch. For S. Auſten meaſureth all preſtehode by knowledge. It pertayneth vnto the Lordes preſte, ſayth he, to know the lawe, and whan he is demaunded, to make anſwer of the law. he maye be a Preſte of Baal, of the Romyſh Byſhop, and of man, but of the Lorde he canne not be, excepte he hath knowledge. If ony mā feleth hī ſelfe greued at this matter, & can not abyde his ſcalde & ſcuruy backe thus to be rubbed, let hym knowe that they be not my wordes, but ẏ wordes of S. Auſten. a man in his tyme not only godly enſpired and excellently learned, but alſo of great authorite before the worlde. I onely rehearſe hys and other holy Doctors wordes, becauſe I wolde gladly haue mē to do truly theyr office, and to ſet this ſayeng of the Pſalmographe euer before theyr eyes: Be not lyke

Obſequi-
um ami-
coſ ueri
tas odiū
parit.

Pſal, xxxi

lyke a horſe ⁊ a moyle, whiche haue no vnderſtandyng. For ignoraunce in all men is to be abhorred, but in preſtes cheſely. If after the mynde of thapoſtle Paule, ſaith S. Jerome, Chriſt is the power of God, ⁊ the wyſdome of god, it followeth well, yͭ he that knoweth not the ſcriptures, knoweth not the power of God and the wyſdõe of hym. For the ignoraũce of yͤ ſcriptures is the ignoraunce of Chriſt. Leo the Byſhop ſaythe, if ignoraũce ſemeth intollerable euen in laye mã, how much more is it worthy nether of excuſe nor of forgyuenes in them that beare rule: I therfore deſire all Preſtes that be good and vertuous and tender the glory of God, ⁊ the ſaluacion bothe of theyr owne ⁊ other Chriſten mennes ſoules, that they wyll not be moued wyth theſe wordes, whych come from a breaſt, that wyſheth well vnto them all, but earneſtly looke vpon theyr office better; caſte awaye blynde ignoraunce, ſtudye for the knowledge of holy ſcriptures and laboure wyth all mayne to do that, whiche

In Eſaiã.

Diſt. 38.
Can. Sim
laicis.

which God requireth of them.

Ad veniã tium Epiſ copum. Moreouer ſaynt Gregory ſayth, that ſhepparde, whiche doth not rebuke them ÿ offende, without doubte he ſleath them by holdyng hys peace. Agayne he ſayeth, we that are called Preſtes, beſydes theſe euels that we haue of our owne, we adde alſo other mennes deathes. For we ſlea ſo many as we ſe dayly go vnto deathe, and yet are ſluggyſhe & holde our peace. Here is a terrible ſayeng, that they, whiche are appoynted to ſaue Chriſten mennes ſoules do cruelly ſlea thē by theyr negligence & holdyng theyr peace. Oh that the Byſhops of euery dioceſſe wold diligently looke vpō thys matter, the eaſyer muche ſhuld be theyr accountes at ÿ dredeful day of iudgement. The holy Ghoſt mought breth it into theyr myndes.

In Ezech Hom. xi.

Diſt. 38. Cã. Igno- rantia. In concilio Toletano we rede on thys manner, Ignoraunce the mother of al errours is mooſt of al to be eſchewed in ÿ Preſtes of God, which haue taken vpon them the office of teachyng among the people of God. Preſtes are warned to rede ẏ holy ſcriptures, as Paule thapoſtle ſaith vnto Timothe. Gyue attendaunce to redyng, ⁊ exhortacion ⁊ learnyng, ⁊ continew alway in theſe. 1. Tim. iiii Let Preſtes therfore know ẏ holy ſcriptures and canons, and let all theyr worke, buſineſſe and trauaile conſiſt in preaching and doctrine, ⁊ let the edify all men ſo well with the knowledge of fayth, as wyth the good informacion of workes. O godly decree. Here may all preſtes learne, that theyr worke doth conſiſt in preachyng and doctrine, in edyfienge the people and in gyuyng them godly examples of vertuous lyuynge. God ſende vs mo ſuch councels.

Byſhop Nicolas wryteth on this maner, the diſtribucion of ẏ heuēly ſeedis enioyned vs. Diſt. xliii Can. Diſpenſatio Wo therfore be vnto vs, if we do not ſprynkle it abrode. Wo be to vs, if we holde our peace. Here is eternall dãnaciō threatened preſtes, if they do not ſowe abrode the heuēly ſeed of Gods worde in the feldes of Chriſten mennes hartes.

Let them loke well to theyr office, for they ſtond in a perrillous ſtate. Many of the thincke it a great pleaſure to receyue yerely ſo great profites of theyr benefices, but let them remember the commun prouerbe, ſwete meate muſt haue ſower ſawce. Wo be to you, ſayth Chriſt, that laughe nowe for ye ſhal mourne & wepe. Wo be to you that are fylled, for ye ſhall honger. Wo be to you ryche menne, whyche haue youre conſolacion. Wo be to you, whan al men prayſe you. Luke.xvi

Platina. Platina in the lyfe of Byſhop Innocentius the fyrſt, wryteth on this manner. Innocentius the fyrſte dyd not gyue the eccleſiaſticall benefices butte vnto ſuche Preiſtes, as were thorowly proued & tryed both in lyfe & learnyng. And he made a conſtitucion that all prelates and ſo many as hadde benefices ſhulde go home to theyr owne Paryſhes vnder payne of curſyng. For he ſayd, that no hyrelyng but the very owne ſheppardes oughte to kepe hys owne ſhepe. Here was a wonderfull god-

Wold god we had mo ſuch Innocentes

ly

tye conſtitucion. Wold god it were obſerued thorow out all Chriſtendome. Than ſhuld Chriſtes flocke be much better fed than they are at this tyme. Than ſhulde not ẏ Parſõs & Vicars be abſẽt frõ theyr benefices as they are nowe a dayes. Thã ſhulde the goodes of ẏ Paryſhes, be ſpent among the Paryſhe ners, & not abrode as they be now a dayes, no man can tel where about. Than ſhuld the poore people be better loked vpon. Than ſhuld Preſtes be more diligent to mayntayne hoſpitalite. Than ſhulde the beneficed men more quietlye applye theyr myndes vnto the ſtudy of holy ſcriptures & other godly meditacions. Thã ſhuld feruẽt loue, which is now almooſt vniuerſally decayed, ſprīg vp new agayne betwene the preſtes and ẏ lay men. Than ſhuld preſtes be honored as fathers, and laye men count them ſelues as theyr chyldren, geuyng them reuerence and double honour as the ſcripture commaũdeth. Thã ſhuld Gods word floryſh, & the glory of God be ſought of all mẽ 1. Tim. v.

Ah ſhal we not once ſe thys ioyful day in Englãd: Whan might it euer be brought to paſſe better and more conueniently, thã now vnder this our mooſt excellẽt Kyng which hytherto hath ſo both godly & proſperouſly lyke another Ezechias trauayled in yͤ bylding agen of our Lord Gods temple, in throwynge downe the workes of hypocriſy, ſuperſticion, and Idolatry, and in ſettynge vp agayne the pure and Chriſten religion: Lorde, graunt that it maye come to paſſe, yea and that ſhortly.

Preſtes muſt both preach ſincerely, & alſo to lyue godlye
Rom.iiii

Thus ſe we both by the holy ſcriptures, the auncient Doctors, and the godlye olde councels, how greatly all Byſhops and Preſtes ought to be occupyed in ſtudieng and preachyng Goddes word. But to thys theyr godly preachyng they muſt alſo ioyne a vertuous and pure lyfe, vnleſſe they edify not ſo muche wyth theyr preachynge, as they deſtroye wyth theyr wycked lyuyng. It is a ſhame for a Phiſicion to be ſo ſpotted and pockye, that it ſhall maye iuſtly be ſaid to him, Phiſiciõ heale

If a Chriſten man were among the Iewes, Turkes, Saraſines or any other Infidelles, preachyng the worde of God purely vnto them, and earneſtlye labouryng to turne them from theyr Idolatrye vnto the true ſeruyſe of god, if they wolde by no meanes beleue hym, excepte he wolde ſweare by the name of that Lorde his God whome he preached vnto them, that all is truthe that he precheth, he maye lawfully in this poynte take the name of God vnto wytnes, & ſweare that it is truthe that he precheth. For this othe thus taken & beleued, turneth e bothe vnto the glory of God, & alſo vnto the health of many ſoules, & therfore is it not vayne & idle, but ryghteous & godly. On this manner dyd God the father hymſelf in ẏ olde Teſtament, the Patriarches and Prophetes, in the newe Teſtamente Chriſt and hys Apoſtles ſweare, and after this manner maye all the Sayntes and faythful of GOD ſweare.

Example for the glory of God.

He ẏ perceaueth, ſayth S. Auſten, that

Ser.i.de verbis domini.

an oothe ought not to be had in good but in neceſſary thynges, let hym refrayne hi ſelfe ſo muche as he can, that he do not vſe it, excepte it be in neceſſite, whan he ſeeth that men are ſlowe to beleue that, whyche is profitable for them to beleue, excepte it be confirmed wyth an oothe.

❡Exãple for the health of our neyghboure.

Agayne, if it dyd ſo chaunſe that two Chriſten mē were at debate for ſome matter that is in controuerſy betwene them, and the thyrde dyd know that the one dyd the other playne iniury, and wrought agaynſt hym contrary vnto the rule of equite and iuſtyce, and ſo made declaraciō therof vnto the iudge. ❡The Judge in this behalfe maye lawefully requyre an oothe of that wytnes bearer, and he that ſo teſtifyeth maye wyth a ryght and good cō ſcience ſweare in this behalfe. And thi hys oothe is both ryghteous & godly. Fo by that is peace, amite, concorde & chriſti charite brought agayne betwene the tha were at debate, & the worke of the diuel i deſtroyed, that is to ſaye, diſſenſion an

ſtry

ſtryfe is taken awaye. An oothe, ſaythe S. Paule, is the ende of all controuerſy.

Hebr. vi.

Moreouer if hereſy, treaſon, theaft, manſlaughter, whoredome or ony other notable vice were layd to a Chriſten mannes charge, wherof he knoweth hymſelfe gylteleſſe and nothyng faulty, he maye lawfully take an oothe and ſweare vnto the contrary for the defence of hys honeſt name & godly reporte. And this his oth is both ryghteous and godly. For it doth not only defend hys owne purite and innocency of lyfe, but alſo it ſetteth forth the glory of God. For as God is diſhonoured thorowe the wycked actes of them that profeſſe hym, ſo is he glorifyedde thorowe the good dedes of them, whiche do both profeſſe him and alſo lyue according to theyr profeſſion. The Greke Oratour Iſocrates geueth an excellent and very notable commaundement concernyng ſwerynge, whiche I wyl here rehearſe, that Chriſten men redynge the wordes of an Ethnycke may ones be aſhamed of ther wyckednes.

An exam-
ple for the
healthe of
our ſelues

In Pare-
neſ. adde
mon.

Marke wel

thys wordes are theyſe: Take an othe
,, that is putte vnto the for two cauſes, ey-
,, ther that thou mayſt delyuer thy ſelfe frō
,, a ſpitche cauſe, or that þu mayſte preſerue
,, thy frendes that are in peryll and daun-
,, ger. But for mony looke thou ſweareſt by
,, no God, although thou ſweareſt ryghte-
,, ouſly. For to ſome thou ſhalt ſeme to for-
,, ſweare thy ſelfe, and to ſome to be deſyrous
of mony. What a ſayeng is this of a Gen-
tile: howe lytyll diſſenteth this from the
holy ſcriptures: how doth thys condemne
them, whiche for ſlender auauntage or li-
tyll mony wyll not only ſtrayghtwayes
ſweare, but alſo forſweare them ſelues.

Rule for ſwearyng

S. Auſten ſaythe, dothe not he take the name of God in vayne, whiche for þ loue of a temporall thyng (that is playne folyſhneſſe to a Chriſten man) taketh God for a wytneſſe. The lawe hath forbydden that þ ſhuldeſt ouer coute. Doſte þ not couet, if thou byndeſt thy ſelfe wt an othe, that þ mayſt kepe thy ſubſtaunce. Euery creature is ſubiecte vnto vanitie. And is not

Exo. xx.

[illegible] for vayne thynges. Ergo yf we wyll not ſweare, we muſt [illegible] [illegible] there be alſo [illegible] [illegible] full worde is ful [illegible]. Therfore perceyue the [illegible] [illegible] Dorotheus. The cauſe of an othe is this [illegible] that ſurely one muſt ſweare [illegible] [illegible], that he maye ſpeake [illegible] [illegible] [illegible] [illegible] oothes [illegible] ſpeake. For as [illegible] doth it is not conueniente [illegible] falſehode or breakyng of promyſe, ſo lykewyſe in our wordes ought there to be none. For both ſwearyng & ſpeakyng is conteyned in [illegible] of the diuine iudgement, as the ſcripture ſayth, the mouthe that lyeth, ſlayeth the ſoule. [illegible] therfore ſpeake in the [illegible] [illegible] [illegible] it is [illegible], a faythefull [illegible] [illegible]

In Math. Cap. v.

Queſt. v. Cui [illegible] menti.

Sap. i.

¶ The magiſtrate maye lawfully require an othe.

Math. xxii

An admonicion for the þ ſhall requyre the othe.

Finally, ſo oft as eny ciuile magiſtrate or head officer requireth an othe of vs for the preſeruacion and mayntenaunce of the common weale or eny other neceſſary and vrgent cauſe we ought gladly & wyllyngly for to ſweare according to this commaundement of Chriſt. Geue that to Ceſar, which is due to Ceſar. But here are they to be moniſhed, which ſhall require the othe of the ſubiectes, that it is theyr duty before the other be ſworne to declare the matter wyth manifeſt wordes vnto thē, þ they maye wel perceue þ they ſhall not ſweare in vayn, but for weighty & neceſſary matters concerning eyther the glory of God or the profyt of the commō weale. For menne ought not to be called forthe to ſweare for euery lyght trifle, nor yet to ſweare as many do, they can not tel what nor wherfore. ¶ The to muche cuſtomable vſe of ſwearyng, hath brought theſe to paſſe, that as many care but lytyll to ſweare, ſo forſe they not moch to forſweare them ſelfes.

¶ The cauſe for the which men ſhuld ſweare, ought not onely to be good, but alſo neceſſary, and ſo openlye proued vnto them, before they be brought vnto theyr oothe. ¶ Thys ſhuld make men to haue the name of God in the hygher reuerence, to take an ooth wyth the godlyer mynde, and to haue the office of the heade rulars in the greater eſtimacion. For to make mē by cōpulſiō, before they know the matter, whyther it be good, lawfull, godlye, neceſſarye or otherwyſe, lette other men iudge, that be better learned than I, whyther it be agreable to yͤ word of GOD or not. But thys dare I be bolde to ſay, yͭ an oothe can not be taken wythe to muche reuerēce & aduiſemente, in aſmuch as by it, God is called vpon to be a wytneſſe in that behalfe. ¶ Therfore ought men not to be compelled raſhly to ſweare vnles by that meanes they prouoke the vengeaunce of God bothe agaynſte them ſelfes, and those alſo that cauſe them ſo vnaduiſedly for to ſweare, butte to come vnto theyr oothe wythe great ſobrietie and admiracion.

¶ Thus ſe we for what cauſes it is lawfull for a Chriſten man to ſweare, what ſo euer a othe cometh forth out of our mouth if it be not for one of theſe cauſes afore ſayd it is dãnable & playne periury. Wherfore let all men take hede. Let none of vs henforthe take the name of our Lorde God in vayne, for who ſo dothe, ſhal not ſurely eſcape vnpunyſhed.

Magiſtrates.

Let the rulers of the common weale fynd ſome honeſt remedy, that the name of God be no more blaſphemed amonge theyr ſubiectes. Let them conſyder how lothe they are, that they themſelues ſhould be euyll ſpoken of and blaſphemed. Let them weygh wyth themſelues, howe moche God exalteth them, & howe farre hys dignite dothe excede theyr dignitie. If ony man defameth theyr renowne, they are ponyſhed ſtrayght wayes, & not withoute a cauſe. But howe chaunceth it, ŷ the Lord of al Lordes & kyng of al kynges is no more feared? How cometh it to paſſe, that hys mooſt holy & blyſſed name is ſo vniuerſally blaſphemed, yea & that frely and wythout punyſhment. Were it not, thynke you, conuenient, that the ciuile magiſtrates ſhuld earneſtly prouyde, that the name of GOD myght haue his due honour, and yͭ it myght no more be abuſed wyth abhominable & vnlawfull othes in theyr Realmes, but prayſed & magnifyed, ſeyng that by it we obtayne al our health and ſaluacion? God by his holy ſpirite mought vouchſafe to breathe into the hartes of all Prynces, Kinges and rulers that whan they be godly aſſembled together for matters cõcernynge the glorye of God & the publique weale, they maye alſo entreate of thys thynge in theyr Synodes, Congregacions, Parliamentes, councelles, &c. that God maye be gloryfyed, and hys mooſt blyſſed name exalted of all nacions from the Eaſte to the Weaſte. By this meanes ſhal they not only expulſe vice and make theyr Realmes to floryſhe with vertue vnto the great glory of God and the hyghe conſolacion of al the faythefull, but alſo they ſhall acquire and get to them ſelues a crowne of immortal glorye for euer and euer. Amen.

Byſhops Parſons Vicars. &c.

Agayne, let all Byſſhoppes, Parſonnes, Vicares, Curates, Paryſhe preſtes, & ſo many as are miniſters of Gods word in all theyr Sermons & other exhortacio͞s vnto the people, aboue al thynges rebuke thys abhominable ſynne of ſwearynge, & declare vnto them how great an offence it is, & how the plage of God and hys vengeaunce ſhal not departe from the houſes of them, y^t vſe this mooſt deteſtable ſynne of ſwearyng. Let them conſyder that they haue bene the chefe occaſion bothe of thys ſynne and of other, ſeynge they haue not accordynge to theyr offyce diligently watched vpon the Lordes flocke, preached godds worde, rebuked the wyckedneſſe of the peple, tolde the͞ theyr fautes, exhorted them vnto repentaunce, and amendmente of lyfe. For whan the preachynge of goddes worde fayleth, ſayethe Salomon, than

Eccl. xxiii.

Pro. xxix.
Math. ix.

dothe the people peryſh and go to hauocke. Chriſt had moche pity on the people, whā he ſawe that they were deſtitute and diſperſed as ſhepe, not hauynge a ſhepparde. For as ſhepe, whā they be without a ſhepparde, wander they can not tell whyther, hang on euery buſhe, are rent wyth euery bryer, and in daunger to be deuoured of the rauenynge wolfe at all tymes, euen ſo lykewyſe, thoſe people that are wythout a Preacher and teacher of Goddes worde, runne aſtraye wout order, heare the voyce of euery ſtraunger, faull in all kynd of vicious abhominacion, are rent and torne wyth wycked ſpirites, and redy at euery houre to be ſwalowed vp of Satan oure olde aduerſary, whiche ſleapeth not, butte watcheth diligently, and walketh about lyke a roryng lyō ſeakyng whō he maye deuoure. Surely great is the damnacion that hangeth ouer the hedes of theſe ſluggiſhe ſheppardes. Chriſt the hyghe preiſte ſayde, Oportet me euangelizare, nā in hoc miſſus ſum. I muſt preach the Goſpell

Marke this cōparison

1.Pet.5.

Mar.i.Luc.iiii.

pell, sayth he, for I am sent for thys purpose. What shall the baser sorte of preistes do than I praye you: shal they lyue in plesure and idlenes: in delicious fare & sluggyshnes? Doth not Oportet also pertayne vnto the? Verely yf they wyl not meddle wͭ Oportet euangelizare, they are lyke to haue no part of Miserere. S. Paule also that good Byshop sayd, Væ mihi, si non euangelizauero. Wo vnto me, if I preach not the Gospel. And shal our Rabines thynke to escape wͭout ponyshment, though they preach nothyng at all? I feare that if they wyl not medle wͭ Euangelizare, they are lyke to crye another daye Væ, Væ, Væ, quantæ sunt tenebræ. Wo wo, wo, howe great are these darknesses? God the father, God the sonne, God the holy Ghoste wyth all the Prophetes and Apostles crye oute vpon preistes for to preche yͤ holy scriptures, exhortyng thē to be diligēt in yͤ matter. Cry, saythe God the father, cease not. Lyfte vp thy voyce as a trompe. Shew the people theyr synnes, and declare

1. Cor. ix.

[illegible]

[illegible]

Esa. lviii.

deſyre vnto the other wretchednes. Agayne
he ſaythe, O Ieruſalem, I haue ſet watche- Eſa.lxii.
men vpon thy walles, they ſhall not holde
their peace nether nyght nor daye. Chriſt
ſayde to hys Apoſtles, go thorowe out the
world and preche the Goſpel to euery crea
ture. S. Paule ſaythe, take hede to youre Mat.xviii
ſelues & to all the flocke, vpon whom the Mar.xvi.
holy Ghoſte hath made you ouerſeers, to Luke.xxiiii
fede the congregacion of God, whome he
purchaſed wyth hys bloude. For I knowe
that after my departure greuous wolfes
ſhall enter in among you not ſparyng the Act.xx.
flocke. And euen among your ſelues ſhall
there ariſe men ſpekyng peruerſe thinges,
that they maye lede away ỹ diſciples af-
ter them. Therfore watch, & remember that
by the ſpace of thre whole yeres I dyd not
ceaſe to moniſhe euery one of you both day i.Tim.iiii
& nyght euẽ wyth teares. Agayne he ſayth
gyue attendaũce to thy ſelfe & to doctrine
continue in theſe. For if thou doeſt ſo, ỹ
ſhalte bothe ſaue thy ſelfe and them that
heare the. Preache the word, be feruent, be ii.Tim.iiii

it in

be intyme or oute of tyme, reproue, rebuke, & exhorte wyth all ſoftnes and doctrine. Speke thoſe thynges that become wholeſome doctrine. S. Peter alſo ſayth, ye preeſtes ſe that ye fede chriſtes flocke, which is among you, takyng the ouerſyght of them not as thoughe ye were compelled therto but wyllyngly, not for the deſyre of fylthy lucre, but of a good mynde, not as though ye were Lordes ouer the paryſhes, butte that ye be an enſample to the flocke. And whā the chefe ſhepeheard ſhall appeare, ye ſhall receaue an incorruptible Crowne of glorye.

Titus.ii.

i.Pet.v

The preachynge of Goddes word cauſeth yͭ chriſtē religiō to floryſh.

These textes of the holye ſcripture declare manifeſtly how feruent, buſy ſtudious and diligēt all true preſtes oughte to be in the preachyng of Gods worde. The men godly enſpired knewe ryght wel, that ſo longe as Goddes worde is preached to the people, it muſt nedes go well wyth the Chriſten religion, but if it once ceaſe, thā fare wel al godlyneſſe fare well all vertue and goodnes. Of thys thyng, alas for pite haue we had experience many a yere unto our great diſcomforte, and yet lytyl redreſſe. For many of the Preſtes go forthe to be as ſluggyſh as euer they were, neyther haue they ony godly care for Chriſtes flocke cõmitted unto them. So they maye haue the profytes, they care for no more. Bonus eſt odor lucri ex re qualibet. So that by this means the ſhepe are lyke to dye for meate. But alas howe ſhoulde they teache other, whan they them ſelues knowe no thynge. They are euen as the Prophet ſaythe, dumme dogges, not once beyng able to barke. Many agayne of the there are, whyche are learned, and knowe theyr dutye, and yet I knowe not wythe what ſpirite moued they holde theyr peace they ſpeake no thynge, they ſe theyr ſhepe runne aſtray before theyr faces, walke in all kynd of wyckednes, and yet haue they no pitie. I wonder wythe what forheades theſe men wyll appeare before the hyghe preſte and great Judge Chriſt at the dredeful daye of iudgement. I praye God they

Eſa.lvi.

be not Epicures bothe in lyuyng & iudgement. But let vs heare what the holy and catholyke Doctors ſaye vnto thys mattere.

In Leuiti. Deſt. xxxvi. Can. Si quis.

Sayncte Ierome ſaythe, if ony manne wyll be a Byſhop not onely in name but alſo in deſeruyng, lette hym followe Moſes, and let hym follow Aaron. For what is ſayd of them, that they went not from the tabernacle of the Lorde. Ergo Moſes was continually in the tabernacle of the Lorde. What buſineſſe had he there? Verely that ether he ſhulde learne ſomewhat of God, or elles teache the people.

The worke of a byſhop is to ſtudye the holy ſcriptures, purely to teache them vnto the people, & feruently to praye.

Theſe are the two workes of a Byſhop, that he ſhould learne of God by readyng the diuine ſcriptures, and by hauyng hys continuall medicacion in them, or elles teache the people, but yet oughte he to teache thoſe thynges, that he had learned of God, and not of hys owne harte or mannes wyſdome, but thoſe thynges that the holy Ghoſte teacheth. There is another worke alſo that Moſes doth, he goeth not vnto although the meat be neuer ſo pure, clene cōmeſtible ⁊ wholſome. But let vs heare what the holy Scripture ſaythe: In the chayer of Moſes ſytte Scribes ⁊ Phareſes. All therfore that they commaund you to kepe, loke that ye kepe and do, but accordyng to theyr workes do ye not. For they ſaye, but they do not. Here Chriſt commaundeth vs not to abſtayne from the hearyng of Gods word, though they be neuer ſo wycked ⁊ euel, that preacheth it. For who were more vngodly, and greater enemyes to Chriſt, than ẏ Scribes and Phareſes, yet Chriſt commaundeth to heare them, ſo longe as they ſyt in the chayer of Moſes. To ſyt in the chayer of Moſes is truely ⁊ ſyncerly to preche thoſe thynges that Moſes dyd, to enterpret the law accordyng to the right vayne of the holy ſcripture, and only to ſeake the glory of God and the profyt of the faythfull. So long as they that are prechers do thys, they are to be hearde, thoughe theyr lyfe be neuer ſo abhominable.

Mat. xxiii

What it is to ſytte in the chayer of Moſes

For it is not the Preacher, to whome we muſt haue principall reſpecte, but to the worde of God. Neyther do we come into the Temple to gaſe vpon the precher, but to heare the holye Scriptures declaredde, & ſo learne to lede a godly lyfe. If he were one of the miniſters of Satan, yea Satã hym ſelfe that precheth, ſo long as he bringeth in Scriptum eſt, ſo longe as he teacheth purely the diuine ſcripture wythout wreſtyng or corruptyng of the ſame, he is to be hearde. We ought not ſo greatly to marke the teacher, as that whiche is taught. If he teacheth well, it is ours, and we haue that we came for, if he lyueth wel it is his owne, and he ſhall receaue the rewarde. But lette vs heare what Chriſoſtome ſayeth to this matter. If the preſtes lyue well, ſayth he, it is theyr auauntage, but if they teach well, it is yours. Be not curious to boulte out that, which pertayneth vnto another man. For oftentymes goode learnynge commethe forthe from an euell mã, as vyle earth bryngeth forth preci-

Euery mã that preacheth the Scripture truly is to be heard, be his lyfe neuer ſo wycked.

In Math cap.xxiii.

precious golde. Is precious golde deſpyſed for ẏ vile earth? Therfore as the golde is choſen, and the earth forſaken, ſo lykewyſe take you the learnyng, and leaue the mãners. Agayne he ſaythe, let vs take the doctrine but not the mãners. Herbes are not neceſſary for the bees, but the flowres are. So you lykewyſe gather the flowres of doctrine, and leaue theyr faſhons of lyuyng. Here this holy Doctour wylleth vs not to deſpiſe the worde, though the Precher be euyll. Lette vs take that is ours & let go that is hys. The doctrine is oures, the lyfe is hys. I had rather haue a ſincere preacher of Gods worde, whiche ſhall declare Chriſt vnto me purely, rebuke my ſynfull lyuyng, conforte me wyth ẏ ſwete promiſes of God, ſhew me howe I ought to inſtitute my lyfe accordyng to ẏ wyll of God. &c. although hys mãners be ſome what corrupte and diſſent from his preachynge, than to haue a wycked Papiſt, a peſtilēt Phariſe and a ſuperſtitious hypocrite, which ſhal outwardly lyke a crafty fore pretende a certayne grauite, and a goodly holy mãner of lyuyng, and yet corrupte the holy ſcriptures, confound Goddes word wyth mennes tradicions, lede yͤ people into ſuperſticious errours, flatter yͤ herers, preche for lucre, mackle yͤ doctrine of Chriſt & obſcure yͤ way of truth. Of ſuche Chriſt warneth vs to take hede in the Goſpel of Mathewe, ſayeng: Beware of falſe prophets, whych come vnto Math.vii you in ſhepes clothing, but inwardly they mat.xxiii are rauenyng wolfes. Agenſt theſe Chriſt in another place thondereth, ſayeng, Wo be to you Scribes and Phareſes, hypocrites, for ye are lyke paynted ſepulchres, which outwardly appere beautifull, but wythein are full of bones of dead menne and of all fylthyneſſe. So ye lykewyſe appere outwardly ryghteous to menne, but inwardly ye are full of hypocriſye & wyckedneſſe. Agayne, ye are they, that iuſtify Luke.xvi youre ſelues before menne, but GOD Pſal.l. knoweth your hartes. For that whyche ſemeth prayſe worthye before menne, is abhominable before GOD. Therfore ſo longe as the Preacher ſyttethe in the chayer of Moſes and not in the chayer of Peſtilence, he is to be hearde for the wordes ſake, be hys lyfe neuer ſo wycked and vngodly. Notwythſtondyng I exhorte al Chriſten Preachers, and ſo many as vnfaynedly tender the glory of God, and the promocion of hys mooſt bleſſed worde, that they do theyr endeuoure not onely to ſet forthe Goddes truethe in worde and tonge, but alſo in worke and dede. Lette them be the ſame in lyfe, that they profeſſe in worde. For he taketh vpō hym ŷ name of a Chriſten man in vayne, ſaythe Saynt Auſten, that followethe not Chriſt. For what dothe it profyt the to be called that thou arte not, and to vſurpe a ſtraunge name. If thou haſt a pleaſure to be a Chriſten man, do thoſe thynges that pertayne vnto Chriſtianite, and than hardely take vpon ŷ the name of a Chriſtiane. Saynt Ambroſe alſo ſaythe, it is a ſhamefull thynge before anye manne to caull hym ſelfe a

Cura eſſe quod libenter audis. Lib. de doctrina chriſtiana.

In Sermo de Aſcenſion.

Chriſten man, and not to do the workes of Chriſt. hereto pertayneth the ſayeng De.xii.abuſionibus. of Saynte Cipriane, no manne is truely called a Chriſtiane, but he whyche laboureth, ſo muche as lygheth in hys power, to ſhewe hymſelfe conformable and lyke to Chriſt in hys manners and conuerſacion. he that ſayth, that he dwelleth i.Joan.ii. in Chriſt, ſayth Saynte John oughte to walke as he hath walked.

Seyng that ſo great purite and innocency of lyfe is required of al menne that profeſſe Chriſt, ſurely in Preſtes and in them that are Prechers of Gods worde, Math.v. it ought to excell aboue all other. Menne lyghte not a candell, and putte it vnder a buſhel, but vpon a candelſtycke, and it ſhyneth to ſo many as are in yͤ houſe. So lykewyſe Preſtes are not called vnto the offyce of preaching, that theyr conuerſacion ſhulde be darke and wythoute lyght, but that it ſhulde be ſo garnyſhed wyth godly vertues and good workes, that it myghte lyghte to ſo many as are in the houſe of

God. Chriſt the hygh prieſte & euerlaſtig Byſhop graunt it may ſo be.

But as I may returne vnto our matter of ſwearynge, let them that be Preachers, I ſay, aboue al thynges rebuke this abhominable ſynne of ſwearyng, & declare vnto the people what a great offence it is, & howe the plages of God and his vengeauns ſhall not departe from the houſes of them, that vſe thys mooſte deteſtable ſynne of ſwearynge.

Fathers & mothers.

Furthermore let all fathers and mothers gyue earneſt diligēce that theyr children may from theyr very cradles learne to worſhyp and honour ẏ mooſt blyſſed name of god, and neuer to haue it ī theyr mouthes wythout great reuerence done vnto it, eyther by puttyng of theyr cappes or elles by bowyng theyr knees. Let them not be ſuffered by ony meanes to ſweare by God or by ony of his creatures, but let your cōmunicacion be yea, yea, nay, naye. If they at onye tyme ſweare, lette them fyrſte of all be admonyſhedde of theyre

Math. v.
Iacob. v.

faute, and tolde howe great an offence it is before God wyckedly ꝛ vaynly to ſweare. If they wyll not ſo amend, let the parentes punyſh them ſharpely. Better were it, that theyr bodies in this world ſhuld ſuffer a lytyll payne, than after thys lyfe to haue both theyr bodyes and ſoules caſt into hell fyre. If all fathers and mothers wyl thus diligẽtly watche vpõ theyr chyldren, it ſhal cauſe them not only not to be defyled wyth the moost greuous ſynne of ſwearing, but alſo that the moost holy name of GOD ſhal be had in hyghe reuerence, great eſtimacion and perpetual honoure for euer after ſo longe as they lyue. But aboue al thynges lette the parentes themſelues be an enſample in this behalfe vnto theyr chyldren, and ſhew euer more ſuche reuerence vnto the name of god that the yonglynges maye wel perceaue that it is no vayne thynge, that they are taughte.

Maſters ꝛ maſtreſſes

Let al maſters and maſtreſſes ꝛ ſo many as haue ſeruauntes vnder theyr dominion, prouyde that by no meanes they ſuffer theyr ſeruauntes at any tyme to ſweare nether by god nor by any of his creatures. Let thē ſhew vnto them what a great danger it is, and how that the vengeaunce of Eccl.xxiii. God ſhal not departe from thoſe houſes, where ſwearers are, nether can there any thyng proſper, but al thynges muſt nedes go to hauocke. Let them alſo teache them to haue the name of God in ſo great honour & reuerence, that it neuer be named among them but honorably and reuerently. Let them at the leaſt put of theyr cappes ſo ofte as they name God, Chriſt, or any part of his mooſt precious body. If any of theyr ſeruauntes wyll not leaue theyr ſwearynge, and learne to haue the name of God in honour, than let them be putte oute of theyr houſes, vnleſſe they brynge the vengeaunce of God vpon ſo many as are in theyr companye.

For as the godlyneſſe of one mā is many tymes thoccaſiō, that God is mercifull to Note. many, ſo is the wyckednes of one manne oftentymes ŷ cauſe ŷ many are ponyſhed. Therfore it is not ynough that the maſters & the maſtreſſes of the houſe be vertuous and godly, excepte the ſeruauntes be ſo lykewyſe. It becommeth a mayſter to haue Seruauntes lyke vnto hys owne manners, vnleſſe his goodnes profyteth not ſo muche in the ryghte inſtitucion of hys famuly, as ŷ wyckednes of the other deſtroyeth. It is well, whan one planteth & another watereth, but it is euill, whan one planteth and another plucketh vp.

Pſal. c

Myne eyes are vnto the faythfull of the earthe, that they maye dwell wt me, ſaythe Dauid, & who ſo ledeth a godly lyfe ſhall be my ſeruaunte. There ſhall no diſceatful parſonne dwell in my houſe, he that telleth lyes ſhal not tary in my ſyght.

What ſeruauntes chriſtē mē oughte to haue

Wolde GOD all maiſters were of thys mynde.

Men of occupacion.

Let all mē of occupacion abſtayne frō ſwearyng in theyr byinge and ſellynge. For it is a ſhame, that the man of God ſhulde be eſteimed among Chriſten men of ſo ſmal pryce, that for the valoure of a lytyll temporall auauntage and worldlye lucre, men ſhuld abuſe it and vaynelye take it. Wo be to that mā, whych for hys own priuate lucre doth blaſpheme the name of God or ony of hys creatures. There ought to be ſo great ſinceritie and faythe among Chriſten men, that there ſhuld nede no othes in theyr bargaynes and worldly buſineſſes. A Chriſten mannes worde oughte to be better and ſurer than ony obligatiō. God graunt that we may ones ſe thys come to paſſe in Englonde.

Let them that ſweare, becauſe it is the cuſtome ſo to do, leaue theyr ſwearynge, and no more followe the wycked cuſtome but the truthe of Gods worde, which ſayth ſweare not at all. Let your communicatiō be yea, yea, naye, naye.

Swearers of cuſtome

Mat. v.

Let them that glory & reioyſe ſo muche in theyr ſwearyng, that they wyl take vpon them to maynteyne it by yͤ ſcripture abſtayne from theyr idle othes, & wreaſt no more the holy ſcripture, vnleſſe they folowynge

Swearers for pryde.

Mat.iii

lowyng the manners of Sathã, bycause a rewarde worthy theyr wyckednesse.

Swearers meaning no euell

Math.xii

Let them that ſay, though they ſweare, yet we thynke no harme, leaue theyr ſwearynge and remember that they ſhall gyue accoũtes at the dredefull daye of iudgement for euery idle word, that they haue ſpoken, ſo that they ſhal not eſcape vnponyſhed for theyr idle othes.

Swearers ÿ they may be beleued

Let them that ſaye, fewe or none wyll beleue vs, except we ſweare, rather meddle wyth fewe or none, thã they ſhuld tranſgreſſe the commaundementes of God, and bryng damnacion vpõ theyr owne heades.

To conclude, let all othes be taken away from the myndes of Chriſten men except they be takẽ for thoſe cauſes, which I haue expreſſed before. If we wyll thus do, we ſhal eaſely extyrpate the mooſt deteſtable vice of periury, and frendely lyue together in all trueth, ſinceritie and fayth, as it becometh ſayntes, & ſo many as profeſſe Chriſt. For he ÿ wyl not ſweare wil not lyghtly falſely ſweare, & be forſworne.

And

The concluſion of the booke.

And that we maye be the more encouraged to forſake all vayne and idle othes, lette vs remember that God, whyche is the euerlaſtynge truthe, hathe promiſed, that he wyll glorifye them, which honour him and haue hys name in reuerence. Agayne, that they ſhall come vnto diſhonoure and a ſhamefull ende, that deſpyſe him and blaſpheme hys mooſt holy name. Nowe if we wyll that God glorify vs, yͭ is to ſaye, be our good Lord, defende, preſerue, kepe and gouerne vs, blyſſe vs, lighten hys gracious countenaunce vpon vs, ſende vs all thynges neceſſary for our lyuyng in this preſent world, and after this lyfe gyue vs eternall glory: than is it conuenient yͭ we do not abuſe yͤ name of God by oure vayne & vnrighteous othes, but alwayes laude, prayſe, cōmend, magnifye & bleſſe it, call vpō it, flye vnto it as vnto an holy anchore in all our aduerſite, & neuer to haue it in our mouthes, but wythe hyghe reuerence & great honour. If we do the contrary, that is to ſaye, blaſpheme

God glorifye vs whan we

What euelles ſhall chaūce vn to vs, if we vaynly ſweare

hys mooſt holy name, than ſhall we vn-
doubtedly come vnto diſhonoure ⁊ a ſhame-
full ende. In this worlde the plage ⁊ ven-
geaunce of God ſhall not go awaye from
our houſes, we ſhall be ſtriken with ma-
ny greuous diſeaſes in oure bodyes, oure
goodes and cattell, yea ⁊ all that euer we
haue ſhall come to noughte, our kynde of
lyuyng ſhal be deſpiſed wyth all good mē,
our deathe ſhall be paynefull, miſerable ⁊
wretched, and after theſe ſo great ⁊ mani-
folde plages, we maye be ſure for our wyc-
ked ſwearyng to be caſt into hel fyre, wher
the flames of it ſhall neuer be quenched,
Eſa.lxvi. where wepyng and gnaſhyng of tethe ſhall
Mat.xxiii be, where the worme that ſhall gnaw our
conſciences ſhall neuer dye.

Therfore I beſeche all Chriſten mēne by the tender mercyes of God and by the mooſt precious bloude of our Sauyoure Jeſus Chriſt, wherby alone we are redemed, made pure, and delyueredde from all our ſynnes, that they frō henſeforth leaue theyr abhominable ſweryng ether by god or by or by ony of hys creatures. Let them neuer take God to wytnes, except it be in a neceſſarye and earneſte matter, I meane ſuche a matter as maketh vnto the glory of God. Lette theyr cõmunicacion be yea yea, naye, nay. Let ſo great ſinceritie, truth and fayth reygne amonge thẽ, that one maye beleue another wythoute an oothe, euen by a worde. Let thẽ haue God in ſuch reuerẽce and honoure, and ſo order theyr tonges in thys worlde, vnto the glorye of God, that after this lyfe thorow the mercy of God they maye be founde worthy to be in the nomber of thoſe blyſſed ſpirites, which wout ceaſyng ſyng perpetual prayſes to the moſte holye name of God on thys manner: Great and meruailous are thy workes, O Lorde God almyghty, ryghteous & true are thy wayes, o kynge of ſayntes. Who ſhal not feare the, O Lord and magnifye thy name? For thou arte worthy, O Lorde, to take the glorye and honour, and power, for thou haſt made al thynges, and for thy wyll they are and

Apoc.xv
Apoc.iiii

hys mooſt holy name, than ſhall we vndoubtedly come vnto diſhonoure & a ſhamefull ende. In this worlde the plage & vengeaunce of God ſhall not go awaye from our houſes, we ſhall be ſtriken with many greuous diſeaſes in oure bodyes, oure goodes and cattell, yea & all that euer we haue ſhall come to noughte, our kynde of lyuyng ſhal be deſpiſed wyth all good mē, our deathe ſhall be paynefull, miſerable & wretched, and after theſe ſo great & manifolde plages, we maye be ſure for our wycked ſwearyng to be caſt into hel fyre, wher the flames of it ſhall neuer be quenched, where wepyng and gnaſhyng of tethe ſhall be, where the worme that ſhall gnaw our conſciences ſhall neuer dye.

Esa. lxvi.
Mat. xxiii

Therfore I beſeche all Chriſten menne by the tender mercyes of God and by the mooſt precious bloude of our Sauyoure Jeſus Chriſt, wherby alone we are redemed, made pure, and delyuered from all our ſynnes, that they frō henſeforth leaue theyr abhominable ſwearyng ether by god or by or by ony of hys creatures. Let them neuer take God to wytnes, except it be in a neceſſarye and earneſte matter, I meane ſuche a matter as maketh vnto the glory of God. Lette theyr cōmunication be yea yea, naye, nay. Let ſo great ſinceritie, truth and fayth reygne amonge thē, that one maye beleue another wythoute an oothe, euen by a worde. Let thē haue God in ſuch reuerence and honoure, and ſo order theyr thinges in thys worlde, vnto the glorye of God, that after this lyfe thorow the mercy of God they maye be founde worthy to be in the nomber of thoſe blyſſed ſpirites, which wᵗout ceaſyng ſyng perpetual prayſes to the moſte holye name of God on thys manner: Great and merueylous are thy workes, O Lorde God almyghty, ryghteous & true are thy wayes, o kynge of ſayntes. Who ſhal not feare the, O Lord and magnifye thy name? For thou arte worthy, O Lorde, to take the glorye and honour, and power, for thou haſt made al thynges, and for thy wyll they are and

Apoc.xv
Apoc.iiii

L.i.   were

were made. To hi̅ yͭ ſytteth in yͤ throne, and to the lambe, be blyſſyng, and honour and glory and power worldes wythoute ende. A M E N.

Say not but that ye are warned.

Gyue the glory to God alone.

+

¶ Actes agaynſt cuſtomable ſwearers made in tymes paſt by dyuers excellent Prynces, and theyr honorable councell.

¶ Kynge Henry the fyfte.

Vvaldenus i quodā ſermone.

Wolde god this ſtatute were obſerued and kept now adaies not only in the courte but

KYng Henry the fyfte made a ſtatute for ſwerers in his owne Palace yͭ if he were a Duke yͭ dyd ſweare he ſhulde forfyt for euery tyme .xl. ſhyllynge to the aydyng of poore people. If he were a Lorde or Barone .xx. ſhyllyng. If he were a Knyght or an Eſquyer .x. ſhyllynge. If he were a Yeman .xl. pence. If he were a Page a Page or a Lackey, or a ſlaue, to be ſcourged naked eyther w a rod or els w a whyp

alſo thorowe oute Englonde

¶ Kynge Edmunde.

KYng Edmund made thys law, that they, whych were proued, once falſly forſworne, ſhuld for euer be ſeperated from Gods congregacion.

¶ Donaldus kynge of Skottes.

DOnaldus kyng of Skottes made thys acte win hys lond, that al periurers & common ſwearers ſhulde haue theyr lyppes seared wyth a burning whot yron.

Hector Boetius in hiſtoria Scotorum.

A godly proclamacion god ſed vs many ſuch

¶ Sayncte Lodowycke kyng of Fraunce.

THys law aforſayde dyd Saynct Lodowycke kynge of Fraunce enacte alſo, and put it once in execucion at Paris vpon a Cytezin there for blaſphemyng the name of Chriſt vnto the example of other, and ſo cauſed it to be proclamed thorowe oute hys Realme for a generall punyſhement.

¶ Philippe kynge of Fraunce.

Philippe kyng of Fraūce, whome ſo euer he perceaued to blaſpheme the name of God eyther in Tauerne, or or ony where els, yea although he were a great man of dignite, commaunded, that he ſhoulde be drownedde. And cauſedde a ſtronge acte to be made of it a lytle before hys death, and leaſte it vnto hys ſucceſſours.

Vincētius in ſpeculo hiſtoriali.

¶ Philippe Earle of Flaunders.

Philip Earle of Flaūders made this conſtitucion wythin his Earldōe in the yere of our Lord. M. Clxxviii that he ẏ dyd forſweare hymſelfe, ſhulde looſe his lyfe and goodes.

Iacobus Mayer in chronicis Flādriæ.

¶ Maximilianus the Emperoure.

Maximilianus the Emperour made also a decre, that who ſoeuer he were, that was a comon ſwearer ſhuld for the fyrſt tyme looſe a marke.

In paralip. rerū memorabilium.

And if he were not content wyth that, he ſhuld loſe his heade, whych acte he & the nobilite of the Empyre commaunded to be publyſhed foure tymes in the yeare, at Eaſter, Whytſondaye, Aſſūpcion of our Lady and Chriſtmas.

¶ The councel of Joſephus.

The councel of Joſephus is this that he, which blaſphemeth god & vnreuerently vſe his name, ſhuld be ſtoned vnto deathe, and than hanged vp by the ſpace of one daye, and ſo taken downe, & buryed wythoute all manner of honoure.

Lib. iiii. Antiq. Cap. vii.

Diuers other mooſte noble Prynces made diuers other mooſt holy lawes, for the eſchewyng of cuſtomable ſwearing & Periury. Wolde God that theyſe theyre mooſt godly actis myght ether be renued amonge chriſten men, or elles ſome other deuiſedde for the abolyſhynge and puttynge awaye of the mooſte wyckedde and deteſtable cuſtome of ſwearynge, euerye Prynce as he ſhall thynke mooſte conuenient for the ſtate of hys Realme Lawes are made, and penalties appoyntedde for diuers meane thynges, whiche onlye concerne worldly matters, why than do not Chriſte Prynces alſo make lawes, actes and decrees for the glory of god, that his name may be had in honoure ⁊ reuerēce as mooſt worthy of al it is: Worldely matters maye not ſo be eſtemed, that thinges pertaynyng vnto the glorye of God and the ſaluacion of Chriſtē meanes ſoules ſhall be neglected. For rulares are appoynted of God not onlye to looke vpon mundayne ⁊ worldly, but alſo diuine and ſpirituall matters. And it is theyr dutye no les to tender the glory of GOD, and to make actes cōcernyng the ſame, thē to ſe that publique tranquilitie ⁊ all thynges decent ⁊ comely for an honeſt outwarde order be mayntayned preſerued ⁊ kepte. And as they are the ſupreme heades ⁊ chefe Rulars both of yͤ ſpiritualte ⁊ Tēporalte, ſo ough they to trauayle no leſſe in ſpiritual thā in temporal matters. Loke what enormities, wyckedneſſes, vngodly cuſtomes, ſuperſticious vnryghteous manners. &c. reygne in Realmes, all theſe ought to be abolyſhed and put awaye by the terrene Potentates and earthly Rulars. God graūt that we may ſe it ſhortly, not only in thys Realme, but in the kingdomes of ſo many as profeſſe Chriſt

A M E N.

¶ Remedies agaynſt ſwearyng.

IF ỹ be bent to leaue the wycked cuſtõe off ſwearyng, fyrſt pray feruently vnto God, that he wyl take awaye that thy hart, which is defiled on ſuch ſort, & ſo hardened wt the cuſtomable vſage of ſynning that there can enter no vertu nor godlynes into it.

Secõdly deſire God for hys great mercies ſake to create in the a new harte, & to poure his ſpirite ſo abundantly into thy breſt that by the influence of it, thou mayſt be able to drynke in vertu, and all that euer ſhalbe pleaſaunt to the diuine maieſte.

Thyrd

Thyrdly be ſo at defyaunce wyth all vyce & ſinne, that by no meanes at any time thou haue pleaſure eyther to thyncke, heare or talke of it, ſo farre let it be from the to medle ony thyng at all wit in thought word or dede.

Rede the thyrd chapter of S. James Epiſtle.

Forthly ſet thys ſayenge of Chriſte euer before thyne eyes, that at the daye of iudgement accomptes ſhal be gyuen of euery idle word, that is ſpoken. Thys ſhall bryng vnto thy remembraunce, how greuous accountes ſhal be required of them that cuſtomablye ſweare, vaynly vſurpe ye name of God, blaſpheme GOD, be falſly forſworne &c.

Fyftly, that thou mayſt the more eaſly exchewe ſwearyng, flye the cõpany of them, that vſe cuſtomablye to ſweare, or haue a pleaſure to enterlaſe theyr talke wt blaſphemous othes. And what ſo euer yu hateſt in other, looke that by no meanes thou doſt the ſame.

Syxtly, buſy thy ſelfe continuallye in gyuyng prayſes vnto God, and in ſettyng forth forthe ẏ glory of hys name. Delyght thou in nothyng ſo muche, as in doynge thoſe thynges, that make vnto the auauncemẽt of the diuine maieſte. This ſhall not a lytle make vnto the depoſicion of ſwearyng, & make the to haue a mouth, whyche ſhall be ẏ organ & inſtrumẽt of the holy ghoſte to ſet forth and publyſh the glory of God.

Finally, lette nothyng come forthe of thy mouthe, vntyll it be thorowly ſodden in thy breſt, as Epictetus ẏ Greke Philoſopher warnethe, and ſo order bothe thy tonge and thyn actes in all thy conuerſacion, that it neuer repent the afterwarde of ony thyng that thou haſte done. So ſhalte thou not only eſchewe the dãnable cuſtome of ſwearyng, but alſo garnyſh thy lyfe wyth all kynde of vertues vnto the great glory of God, & the helthe of thy ſoul. So be it.

TELOS.

¶ A Table wherin thou ſhalte fynd all the pryncypall matters contayned in thys boke, ſet forthe after the Alphabete.

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committed vnto the, knowyng of whome thou haſte learned them, and foraſmuche alſo as * of a chylde thou haſte knowen the holye Scriptures, whyche are able to make the learnedde vnto ſaluacion thorowe the fayth whiche is in Christe Jeſu. * All Scripture geuen by inſpiracion of God, is profitable to teache, to improue, to amende and to inſtruct in righteouſneſſe, that the man of GOD maye be perfecte and preparedde vnto all good workes.

Tim.iiii

ii. Petri.i.

¶ The thyrde Chapter of Sayncte James Epiſtle.

Mat. xxiii

Pro. xvii

My brethren * be not euery man a maſter, knowyng that we ſhall receaue the greater dampnacion, for in many thynges we ſynne all. * If a man ſynne not in worde, the ſame is a perfecte mã, and able alſo to tame all the body. Beholde, we put byttes into the horſes mouthes, that they maye obey vs, and we turne about all the body of them. Beholde alſo, the ſhyppes whiche though they be ſo great, and are dryuen of fearce wyndes, yet are they turned about wythe a very ſmall helme, whyther ſo euer the violence of the gouernoure wyll. Euen ſo the tonge is a lytle mẽber alſo, & boaſteth great thynges.

Beholde howe great a thynge a lytyll fyre kyndelleth, and the tonge is fyre, euen a worlde of wyckednesse. So is the tonge ſet among our members, that it defyleth the whole body, and ſetteth a fyre all that we haue of nature, and is it ſelfe ſet a fyre euen of hell.

All the natures of beaſtes and byrdes, and of ſerpentes, & thynges of the ſee are meked and tamed of the nature of man. But the tong may no man tame. It is an vnruely euyll full of deadly poyſon. Ther wyth blyſſe we God the father, and therwyth curſe we men, which are made af- Gen. i.

ter the ſimilitude of GOD. Out of one mouthe procedethe blyſſyng and curſyng. My brethren, theſe thynges ought not ſo to be. Dothe a fountayne ſende forthe at one place ſwete water and bytter alſo? Canne the fygge tree my brethren, beare Olyue beryes: eyther a vyne beare fygges? So canne no fountayne gyue bothe ſalte water and freſhe alſo.

If any man wyll be wyſe and endewed wythe knowledge amonge you, lette hym ſhewe hys workes oute of good conuerſacion wyth mekeneſſe of wyſdome. But if ye haue bytter enuyeng and ſtryfe in your hart, reioyce not: nether be lyars agaynſt the truthe. For ſuche wyſdome deſcēdethe not from aboue: but is earthy, naturall, ⁊ dyuelyſhe. For where enuieng and ſtryfe is, there is vnſtableneſſe and all manner of euell workes. But the wyſdome that is from aboue, is fyrſte pure, then peaſable, gentle, ⁊ eaſy to be entreated, full of mercy ⁊ good frutes, ẇout iudgĩg, ẇout ſimulacion: yea, ⁊ the frute of ryghteouſneſſe is ſowen in peace, of thē that mayntayne peace.

¶ The fyrſt Epiſtle of Saynt Paule the Apoſtle vnto the Corynthians.

¶ The fyrſt Chapter.

PAule called an Apoſtle of Jeſus Chriſt thorowe the wyll of God, and brother Soſthenes. Unto the congregacion of God, whiche is at Corinthum. To them ỳ are made holy by Chriſt Jeſu, called Saynctes, wythe all that call on the name of our Lorde Jeſus Chriſt in euery place, eyther of theyrs or of oures.

* Grace be vnto you and peace from God the father, and from the Lord Jeſus Chriſt. Roma. i. Gala. i.

I thancke my Lorde GOD alwayes for you, for the grace of GOD, whiche is gyuen you by Jeſus Chriſt, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knoweledge, by the whyche thynges the teſtimonye of Ieſus Chriſt was confirmed in you; ſo that ye lackedde in no gyfte, lookynge for the appearynge of oure Lorde Ieſus Chriſt, whych ſhal alſo cōfyrme you to the ende, that ye maye be blameleſſe in the daye of our Lorde Ieſus Chriſt.

Mat.xxiii.
1.Cor.x.c

God is faythfull, by whome ye are called vnto the felowſhyppe of hys ſonne Ieſus Chriſt oure Lorde. I beſeche you (brethren) by the name of oure Lorde Ieſus Chriſt, that ye all ſpeake one thynge, and that there be no diſſenſion amōg you, but that ye be a whole body, of one mynd and of one meanynge. For it is ſhewed vnto me (my brethren) of you, by them whyche are of ẏ houſe of Cloe, that there is ſtryfe amonge you. For thys I ſaye, that euery one of you ſayth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Chriſt. Is Chriſt deuyded? Was Paule crucifyed for you? eyther were ye baptiſed in the name of Paule? I thanke God, that

Act.xviii
1.Cor.iii
and.xvi.

that I baptiſed none of you: but Criſpus and Gayus: leeſt any ſhulde ſaye, that I had baptiſed in myne owne name. I baptiſed alſo the houſe of Stephana. Further more know I not whether I baptiſed ony other.

For Chriſt ſent me not to baptiſe: but to preache the Goſpel, not in wiſdome of wordes, leſt the Croſſe of Chriſt ſhoulde haue bene made of none effecte. For the preachyng of the croſſe is to them that peryſhe, foolyſhnes: but vnto vs which are ſaued, * it is the power of God. For it is wrytten: ‡ I wyll deſtroye the wyſdome of the wyſe, and wyll caſte awaye the vnderſtondyng of the prudent. Where is the wyſe? Where is the Scribe? Where is the diſputer of this worlde? Hathe not God made the wyſdome of this worlde folyſhenes?

Rom. i.
Esa. xxix.
Esa. xxxiii.

For after that the world thorowe wiſdome knewe not God: in the wiſdome of God, it pleaſed God thorowe fooliſhnes of preachynge, to ſaue them that beleue.

For

Math. viii For * the Jewes requyre a ſygne, and the
Luke. xi. Grekes ſeake wyſdome. But we preache
Joan. vi Chriſt crucifyed vnto the Jewes an occaſion
of fallyng, and vnto the Grekes fooliſhnes:
but vnto them whyche are called
both of the Jewes & Grekes, we preache
Chriſt the power of God, & the wyſdome
of God. For the folyſhnes of God is wyſer
then men: and the weakenes of God
is ſtronger then mē. For brethrē, ye ſe your
callyng, that not many wyſe men after yͤ
fleſhe, not many myghty, not many of hy
degre, are called: But God hathe choſen
the foolyſhe thynges of the worlde, to confound
the wyſe. And God hath choſen the
weake thynges of the worlde, to cōfound
thynges whyche are myghtye. And vyle
thynges of the worlde, & thynges whyche
are deſpiſed, hathe God choſen, yea, and
thynges of no reputacion, for to brynge
to nought thynges of reputacion, that
no fleſhe ſhoulde reioyſe in hys preſence.
And of hym are ye, in Chriſt Jeſu,
whyche

The fyrſt Chapter.

Which of God is made vnto vs wyſdome and ryghteouſnes, and ſanctifyenge, and redemption. That as it is wrytten: he whiche reioyſethe, ſhoulde reioyce in the Lorde.

¶ The ſeconde Chapter.

AND I brethrẽ (whã I came to you) came not wythe hye eloquence, or wiſdome, ſhewyng vnto you the teſtimony of God, Nether ſhewed I my ſelf that I knew any thyng among you, ſaue Jeſus Chriſt, & he crucifyed. And I was among you in weaknes, and in feare, and in muche tremblyng. And my wordes & my preachyng was not wythe entyſynge wordes of mannes wyſdome: but in ſhewyng of the ſpirite & of power, that your faythe ſhoulde notte be in the wiſdome of men: but in the power of God.

We ſpeake wyſdome amonge thẽ that are perfect: not ỹ wiſdome of this world, nether of the rulars of this world (which go to nought) but we ſpeake the wiſdome of God

of God which is in ſecrete and lyeth hyd,
whiche God ordeyned before the worlde,
Actes. xiii. vnto our glory, which wiſdome * none of
the rulers of this worlde knewe. For if
they had knowyng, they woulde not haue
crucifyed the Lorde of glory. But as it is
wrytten: * The eye hath not ſene, and the
Eſa. lxiiii. eare hathe not hearde, nether haue ente-
red into the harte of manne, the thynges
whyche God hath prepared for them that
loue hym.

But God hath opened thē to vs by hys
Rom. viii. ſpirite. For * ẏ ſpirite ſercheth al thynges,
yea ẏ botome of Gods ſecretes. For what
man knoweth the thinges of a man, ſaue
the ſpirite of mā whych is wythin hym?
Euen ſo the thynges of God knoweth no
man, but the ſpirite of God. And we haue
not receaued the ſpirite of the worlde: but
the ſpirite whiche commeth of God, for
to knowe the thynges that are gyuen to
vs of God, which thynges alſo we ſpeake
not wyth wordes that mannes wyſdome
teacheth: but wyth wordes which the holy
Ghoſte

Ghoſte dothe teache, comparyng ſpirituall to ſpirituall thynges. For the natural manne perceaueth not the thynges that belong to the ſpirite of God. For they are but fooliſhnes vnto hym. Neyther maye he perceaue them, bycauſe they are ſpiritually examined. But he that is ſpiritual diſcuſſeth all thynges: yet he hym ſelfe is examinedde of no manne. * For who hathe knowen the mynde of the Lorde, other who ſhall enforme hym? But we vnderſtande the mynde of Chriſt.

Eſa.xl.
Roma.xi.

¶ The ſeconde Epiſtle of S. Paule the Apoſtle vnto the Theſſalonyans.

¶ The ſeconde Chapter.

VVe beſeche you brethren, by the cõmyng of oure Lorde Jeſu Chriſt, & in that we ſhal aſſemble in hym, that ye be not ſodenly moued from youre mynde, nor be troubled, nether by ſpirite. nether by wordes nor yet by epiſtle, which ſhulde ſeme to come from vs, as thoughe

the daye of Christ were at hande. Let no man deceaue you by ony meanes, for the Lorde shall not come excepte there come
Dan.ix. * a departynge fyrst, and that the wycked
i.Tim.iiii man be opened, the ſonne of perdiciõ, which is an aduerſarye: & is exalted agaynſt all that is called God, or Godly: ſo y he doth
i.Cor.iii. ſyt * in the temple of God, boaſtyng hym
and.vi.c ſelfe to be God.

Remembre ye not, that when I was yet wyth you, I tolde you theſe thinges? And nowe ye knowe what wythholdeth, euen y
i.Joh.ii. he myghte be vttered at hys tyme. * For the myſtery of iniquite doth nowe worke: tyll he which nowe only letteth, be take out of the waye. And than ſhal that wic-
Eſay.xi. ked be vttered, * whome the Lorde ſhall ſtryke wyth the ſpirite of his mouthe, & ſhal deſtroye wyth the apperaunce of hys cõmyng, euen him whoſe commyng is after the workyng of Satan, wyth all lyenge
Mat.xxiiii power * & fayned ſygnes and wonders: & with al deceyte of vnryghteouſnes, amõg them that peryſſhe: because they receaued

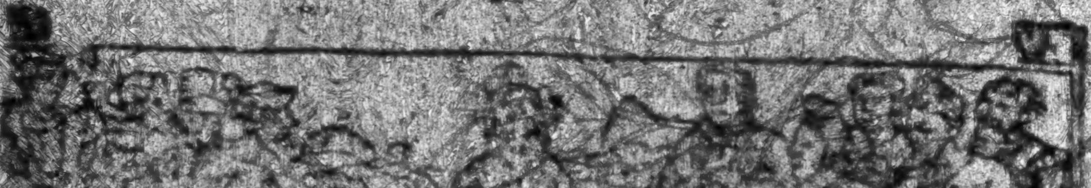
not the loue of the truthe, ỹ they myghte be ſaued. * And therfore, God ſhall ſende them ſtrong deluſion, that they ſhulde beleue lyes, ỹ all they myght be damned which beleue not the truthe, but dyd allowe vnryghteouſnes. Rom.i.d.

But we are bounde to gyue thankes alwaye to God for you brethren beloued of the Lorde for because that God hathe from the begynnyng choſen you to ſaluacion, thorowe ſanctifyeng of the ſpirite, & thorowe beleuyng of the truthe, wherunto he called you by our Goſpell, to obtayn the glory of our Lorde Jeſu Chriſt.

Therfore brethren ſtand faſt, and kepe the ordinaunces whyche ye haue learned: whyther it were by our preachynge, or by Epiſtle. Our Lorde Jeſu Chriſt hymſelfe and God our father which hath loued vs, & hath giuen vs euerlaſtyng conſolacion, and good hoope thorowe grace, conforte your hartes and ſtabliſhe you in all good ſayeng and doyng.

FINIS.

¶ Imprynted at
London in Botulphe lane at the
ſygne of the white Beare,
by Johñ Mayler for
Johñ Gough.
Anno. Dñi
1543.
Cum priuilegio ad imprimendum ſolum.
Per Septennium.



GRAMMATICA ANGLICANA,

præcipuè quatenus à La-
TINA DIFFERT, AD
VNICAM P. RAMI
methodum concinnata.

* *
*

quâ perſpicuè docetur quicquid ad hu-
ius linguæ cognitionem requiritur.

AVTHORE *Paulo Greaues.*

⁂

CANTABRIGIÆ,
Ex Officina IOHANNIS LEGATT.

Extant Londini ad inſigne Solis in Cœ-
meterio D. Pauli. 1594.